



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





6000899830



BOOKS

PUBLISHED BY J. VINCENT, OXFORD:

WHITTAKER AND CO.; SIMPKIN AND MARSHALL; AND SHERWOOD,
GILBERT, AND PIPER, LONDON.

As none of the following publications are at any time out of print, should there be any difficulty in obtaining them, a letter to the Publisher will meet with every attention.

Maps and Plans.

1.
ATLAS OF ANCIENT GEOGRAPHY, containing seventy plates illustrative of Herodotus, Thucydides, Xenophon, Polybius, and Livy. To which is added, a Synoptical Table from the Creation of the world to the end of the Peloponnesian war, 4to. half bound, price 1*l.* 16*s.* outlined.

2.
The Same, on a reduced scale, for the Use of Schools, half bound, price 1*2s.* outlined.

3.
MAPS AND PLANS illustrative of **THUCYDIDES**, 8vo. half bound, second edition, price 12*s.*

4.
MAPS AND PLANS illustrative of **HERODOTUS**, 8vo. half bound, second edition, price 12*s.*

5.
MAPS AND PLANS illustrative of **LIVY**, 8vo. half bound, price 12*s.*

6.
MAPS AND PLANS illustrative of **POLYBIUS** and **XENOPHON**, price 3*s.* 6*d.*

Questions.

1.
QUESTIONS ON DIVINITY, 18mo. cloth boards, price 4*s.*

2.
QUESTIONS ON HERODOTUS, second edition, price 4*s.* boards.

3.
QUESTIONS ON THUCYDIDES, second edition, price 4*s.* boards.

4.
QUESTIONS ON LIVY, Book 21 to 30, price 1*s.*

5.
QUESTIONS ON LOGIC, with references to the most popular treatises, 12mo. interleaved, price 2*s.* 6*d.* second edition.

6.
KEY TO THE QUESTIONS ON LOGIC, 12mo. price 2*s.* 6*d.* second edition.

7.
QUESTIONS ON THE OLD TESTAMENT, with references to the most approved Commentators, third edition, price 1*s.*

8.
QUESTIONS ON THE NEW TESTAMENT, with references to the most approved Commentators, third edition, price 1*s.*

9.
QUESTIONS AND ANSWERS ON THE OLD TESTAMENT, with Notes and references to the best Authors, cloth boards, price 3*s.* 6*d.*

10.
QUESTIONS AND ANSWERS ON THE NEW TESTAMENT, with Notes, and references to the best Authors, cloth boards, price 3*s.* 6*d.*
An useful vade-mecum to the Student preparing for Examination for Holy Orders, and an improving companion for Young Persons in general, in Schools and Families.

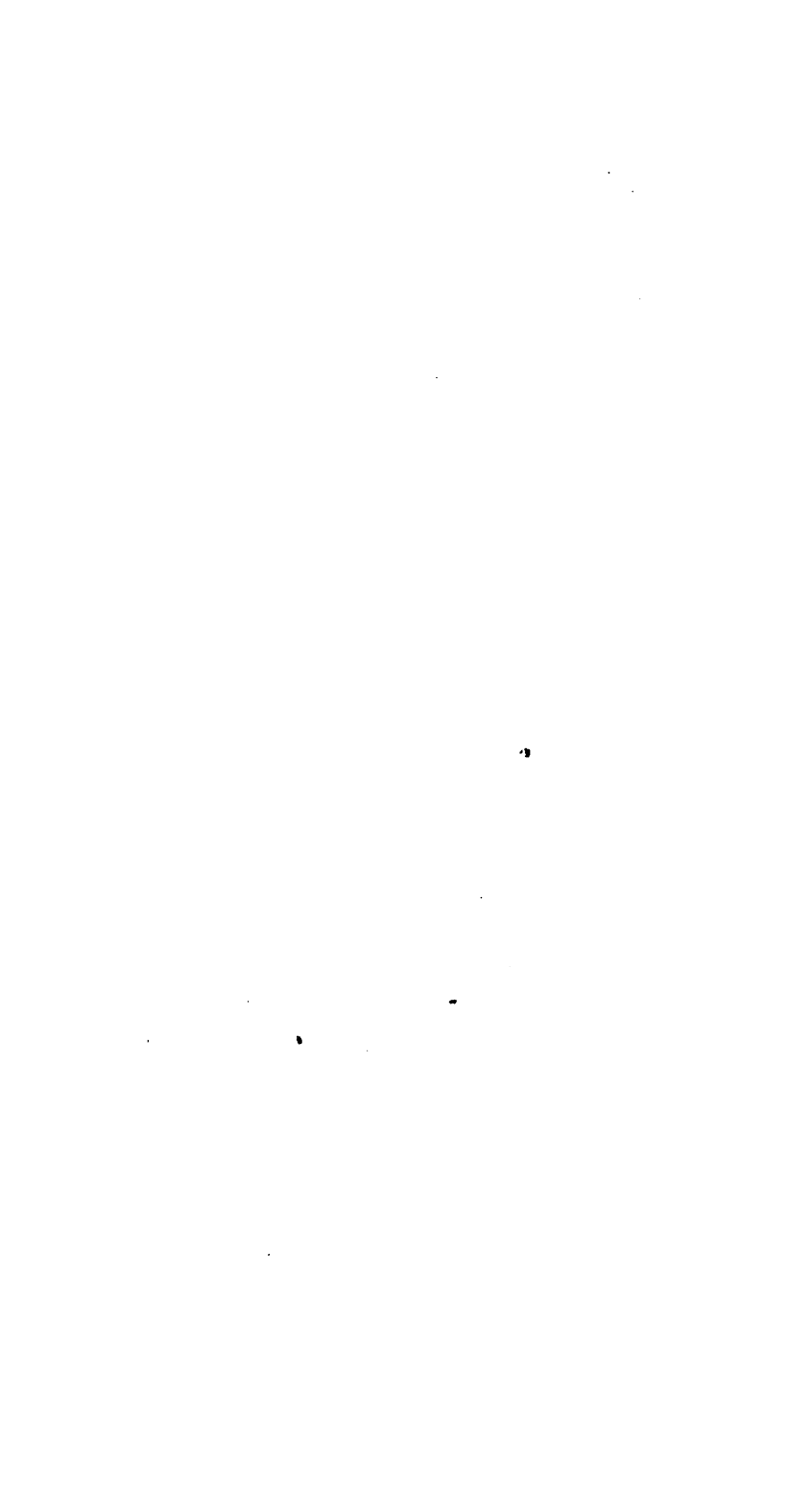
Divinity.

1.
THE ARTICLES OF THE CHURCH OF ENGLAND, with Notes compiled from the writings of the most eminent Divines of the Church of England, confirmed by texts of the Holy Scripture, second edition, with additions, price 2*s.*

This little book contains a brief history and orthodox exposition of the Articles; with notes from Tomline, Welchman, Burnet, and Mant, and a well chosen selection of Scripture proofs: it cannot be otherwise than useful, not only as a book of reference, but as an instructive guide for those who have not leisure for consulting larger works. CHRISTIAN REMEMBRANCE.



d



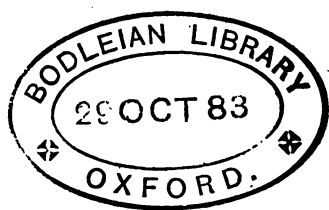
AN
ANALYSIS
OF
HERODOTUS.

BY THE AUTHOR OF
ANALYSIS OF ARISTOTLE'S ETHICS AND RHETORIC.



OXFORD,
PRINTED FOR THE AUTHOR.
PUBLISHED BY J. VINCENT.
1831.

291. f. 52.



A

CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS RECORDED BY HERODOTUS.

	B. C.
Menes, king of Egypt, began his reign. B. ii, C. 99.	2235
The rape of Io. B. i, C. 1.	1687
The rape of Europa. B. i, C. 2.	1582
Sesostris, king of Egypt, began his reign. B. ii, C. 102.	1416
Pheron, king of Egypt, began his reign. B. ii, C. 111.	1357
The rape of Medea. B. i, C. 2.	1349
Proteus. B. ii, C. 112.	1291
The rape of Helen. B. i, C. 3.	1290
Troy taken. B. i, C. 5.	1270
Rhampsinitus. B. ii, C. 121.	1237
Cheops. B. ii, C. 124.	1182
Chephren. B. ii, C. 127.	1132
Mycerinus. B. ii, C. 129.	1076
Asychis. B. ii, C. 136.	1056
Anysis began his reign. B. ii, C. 137.	1006
Anysis returned from Elbo. B. ii, C. 140.	954
Lycurgus gave a code of laws to the Spartans. B. i, C. 65.	884
Candaules murdered by Gyges. B. i, C. 8—12.	716
Sethon, king of Egypt, began his reign. B. ii, C. 140.	715
Sennacherib invades Egypt and is repulsed. B. ii, C. 141.	712
Deioces, king of the Medes, began his reign. B. i, C. 96.	700
Ardys, king of Lydia, began his reign. B. i, C. 15.	678
Psammetichus, king of Egypt. B. ii, C. 157.	671

	B. C.
Phraortes, king of the Medes. B. i, C. 102.	647
Sadyattes, king of Lydia. B. i, C. 16.	629
Cyaxares, king of the Medes. B. i, C. 103.	625
Alyattes, king of Lydia. B. i, C. 26.	617
Necos, king of Egypt. B. ii, C. 158.	617
Psammis, king of Egypt. B. ii, C. 160.	601
Apries, king of Egypt. B. ii, C. 161.	595
Astyages, king of the Medes. B. i, C. 107.	585
Amasis, king of Egypt. B. ii, C. 172.	570
Croesus began his reign. B. i, C. 26.	560
Cyrus, king of the Medes and Persians, } began his reign. } B. i, C. 127.	559
Sardis taken by Cyrus. B. i, C. 83.	546
Cyrus takes Babylon. B. i, C. 190.	536
Cyrus is slain by Tomyris. (B. i, C. 212—214,) } and succeeded by Cambyses. (B. ii, C. 1.) }	530
Psammenitus, king of Egypt, } began his reign. } B. iii, C. 10.	525
Cambyses invades Egypt. B. ii, C. 1.	525
Darius elected king of Persia. B. iii, C. 85.	521
Babylon taken. B. iii, C. 154—160.	516
Scythia invaded by Darius. B. iv, C. 1.	514
Sardis burnt by the Ionians. B. v, C. 101.	503
The battle of } Marathon. } B. vi, C. 111.	Sep. 28. 490
Xerxes ascends the throne of Persia. B. vii, C. 2.	485
Battle of Thermopylæ, B. vii, C. 210.	Aug. 7. }
Battle of Salamis. B. viii, C. 84.	Oct. 20. }
Battle of Plataea. B. ix, C. 59. }	Sep. 22.
Battle of Mycale. B. ix, C. 90. }	479

HERODOTUS.

BOOK I.

CLIO.

FROM THE RAPE OF IO TO THE DEATH OF CYRUS

THE PERSIAN.

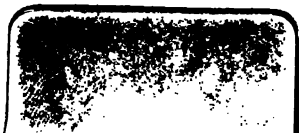
HERODOTUS, intending to develop the causes of the hostility between the Greeks and barbarians, in the first place records the mutual rapes of women by the two parties, viz. 1st, that of Io, who (as the Persians assert) was carried off from Argos by the Phœnicians¹ and conveyed into Egypt; 2nd, that of Europa, who was carried off from Tyre by certain Greeks (probably Cretans); 3rd, that of Medea, who was carried off from Colchis by the Greeks; and 4th, that of Helen, who was stolen from Sparta by Paris, and carried to Troy. This last rape was a signal

C. 1.
Herodotus records the circumstances which caused the enmity between the Greeks and barbarians.
Rape of Io, B. C. 1687.
C. 2.
Of Europa, B. C. 1582.
Of Medea, B. C. 1349, and of Helen, B. C. 1195.
C. 3.
C. 4.
The Greeks the first who levied war.

¹ The Phœnicians say that no force was used towards Io, but that having formed an illicit connection with the master of a Phœnician ship, she voluntarily accompanied him into Egypt.—C. 5.



6000899830



sulted by the adherents of his party and that of the late king, declares that the Heraclidæ should occupy the throne, but that vengeance should come on the fifth descendant of Gyges³.

the oracle, which however threatens vengeance on his fifth descendant.

Gyges attacks Miletus and Smyrna and takes the citadel of Colophon, and dying after a reign of thirty-eight years, is succeeded by his son Ardys.

C. 14.

He dies and is succeeded by Ardys, B. C. 678,

Ardys takes Priene and invades Miletus. During his reign Asia is invaded by the Cimmerians (who had been driven from their home by the Scythian nomades), and all Sardis taken except the citadel—he reigns forty-nine years.

C. 15.

who takes Priene and invades Miletus. The Cimmerians take Sardis.

Sadyattes, his son and successor, reigns twelve years, and is succeeded by Alyattes, who carries on war against Cyaxares, king of the Medes, drives the Cimmerians out of Asia, takes Smyrna, and invades Clazomenæ, whence he is repulsed with loss. He also carries on the war against Miletus⁴, invading it every summer, and destroying the fruits of the earth, but abstaining from any injury to the buildings. This

C. 16.

Sadyattes succeeds him.

B. C. 629.

Alyattes his son, B. C. 617, carries on war against Cyaxares, expels the Cimmerians, takes Smyrna, and invades Clazomenæ.

C. 17.

C. 18.

³ Gyges was the first of the barbarians who sent any offerings to Delphi, except Midas king of Phrygia, who dedicated the royal throne on which he sat. Gyges offered, among other treasures, six golden goblets, 30 talents in weight.—C. 14.

⁴ The Milesians were assisted in this war by the Chians, whom they had formerly assisted against the Erythreans.—C. 18.

He continues the war against Miletus.

C. 19.
The temple of Minerva at Assesus burnt by the troops of Alyattes.

Answer of the oracle in consequence.

C. 20, 21.
Stratagem of Thrasybulus, tyrant of Miletus.

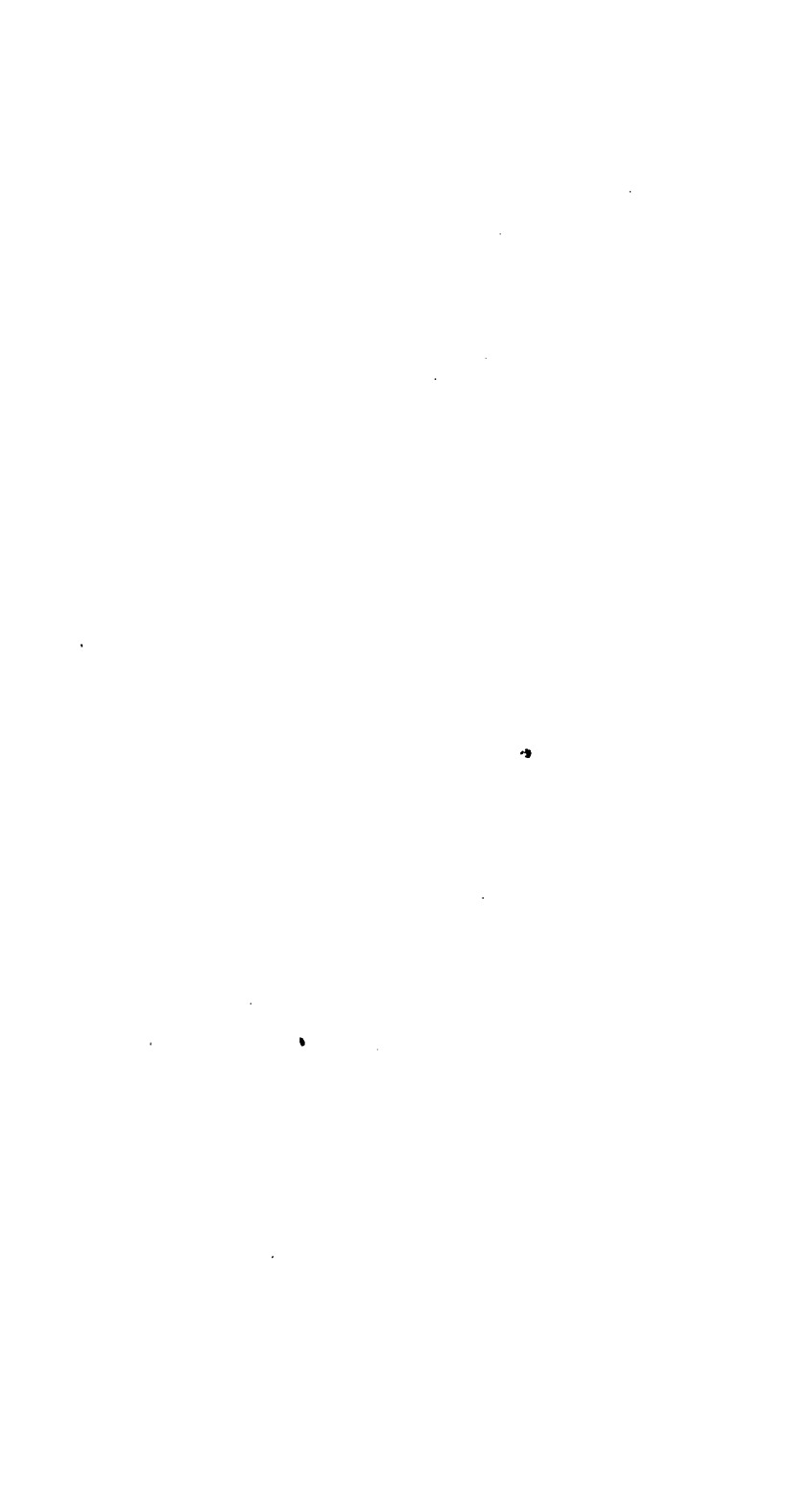
C. 22.
An alliance entered into between the Lydians and Milesians.

war continues eleven years, six in the reign of Sadyattes, and five in that of Alyattes, who inherited the war from his father. In the twelfth year, the crops having been set fire to by the troops, the flame catches the temple of the Assesian Minerva, which is burnt to the ground. Alyattes, on his return to Sardis, falling sick, sends to Delphi to consult the oracle; and is told that no answer will be given to him until he has restored the temple at Assesus. Alyattes accordingly sends to Thrasybulus, tyrant of Miletus, to ask for a truce during the time that he should be employed in rebuilding the temple. Thrasybulus being informed of his intention by Periander⁵, tyrant of Corinth, collects in the market-place all the corn in the city, and orders all the people, on a signal which he should give, to begin drinking and feasting. The Sardinian herald having witnessed all this appearance of plenty, returns to Sardis, and informs Alyattes of what he has seen; who immediately,

⁵ The Milesians say that Periander, the son of Cypselus, having made himself acquainted with the answer of the oracle, informed Thrasybulus of it.—C. 20.

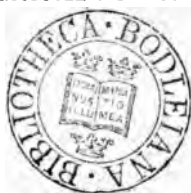
During the reign of this Periander, Arion the famous Methymnian harper, having been thrown overboard by the crew of a ship which he had hired to convey him from Tarentum to Corinth, was conveyed (as the Corinthians and Lesbians relate) on the back of a dolphin to Tænarus; whence he proceeded to Corinth.—C. 23, 24.





AN
ANALYSIS
OF
HERODOTUS.

BY THE AUTHOR OF
ANALYSIS OF ARISTOTLE'S ETHICS AND RHETORIC.



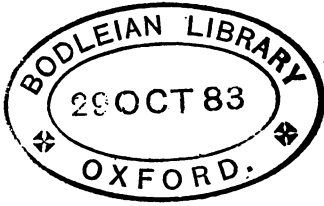
OXFORD,
PRINTED FOR THE AUTHOR.
PUBLISHED BY J. VINCENT.

1831.

291.

f.

52.



A

CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS RECORDED BY HERODOTUS.

	B.C.
Menes, king of Egypt, began his reign. B. ii, C. 99.	2235
The rape of Io. B. i, C. 1.	1687
The rape of Europa. B. i, C. 2.	1582
Sesostris, king of Egypt, began his reign. B. ii, C. 102.	1416
Pheron, king of Egypt, began his reign. B. ii, C. 111.	1357
The rape of Medea. B. i, C. 2.	1349
Proteus. B. ii, C. 112.	1291
The rape of Helen. B. i, C. 3.	1290
Troy taken. B. i, C. 5.	1270
Rhampsinitus. B. ii, C. 121.	1237
Cheops. B. ii, C. 124.	1182
Chephren. B. ii, C. 127.	1132
Mycerinus. B. ii, C. 129.	1076
Asychis. B. ii, C. 136.	1056
Anysis began his reign. B. ii, C. 137.	1006
Anysis returned from Elbo. B. ii, C. 140.	954
Lycurgus gave a code of laws to the Spartans. B. i, C. 65.	884
Candaules murdered by Gyges. B. i, C. 8—12.	716
Sethon, king of Egypt, began his reign. B. ii, C. 140.	715
Sennacherib invades Egypt and is repulsed. B. ii, C. 141.	712
Deioces, king of the Medes, began his reign. B. i, C. 96.	700
Ardys, king of Lydia, began his reign. B. i, C. 15.	678
Psammetichus, king of Egypt. B. ii, C. 157.	671

C. 59.
Cræsus asks
and obtains
the alliance of
the Lacedæ-
monians.

The Athenians being at this time oppressed and distracted by Pisistratus the son of Hipparchus², Cræsus sends to Sparta ambassa-

of the Ionic, and descended from the Pelasgi. The Pelasgi had never migrated; but the Hellenes had wandered much. Under the reign of Deucalion the Hellenes inhabited the territory of Phthiotis, and, under Dorus the son of Hellen, the country at the foot of Ossa and Olympus, called Histiaëotis; whence being driven by the Cadmeans, they settled at Pindus, and were called Macedonians; thence they again migrated to Dryopis, and from Dryopis to the Peloponnesus, where they took the name of *Dorians*. What language the Pelasgi spoke is uncertain; but judging from those of the race who exist at this day in Crestone, Placia, and Scylace, etc. it may be supposed that they spoke a barbarous language. The Athenians appear to have changed their language at the time they changed their name to that of Hellenes. The Hellenic race have always used the same language; and rising from a small beginning, have by incorporating with them many other tribes, increased to a multitude of nations; whereas the Pelasgi, having always remained separate, have not increased in the same proportion.—C. 56—58.

² It is said that a prodigy happened to Hippocrates the father of Pisistratus, as he was assisting at the Olympic games; viz. after he had offered a sacrifice, the cauldron boiled without the assistance of fire, and ran over. Chilon of Lacedæmon, who was present, advised him to take no wife; or, if he had one, to repudiate her. This advice, however, Hippocrates neglected to follow, and some time after Pisistratus was born to him. This Pisistratus (in the sedition between the inhabitants of the coast, headed by Megacles the son of Alcmaeon, and those of the plain of Athens, headed by Lycurgus the son of Aristolaides) aiming at tyranny, excited a third party. Having collected some followers, he prevailed on the people, by pretending that an attempt had been made to assassinate him, to grant him a body guard of men armed with clubs.

dors³, carrying gifts, to entreat their alliance. C. 69.
 The Lacedæmonians, having already heard of Their reason for granting his request.

Having obtained this force, he made himself master of the acropolis, and of Athens, which he governed according to the constitution, without making any alteration in the laws. Some time after, the factions of Megacles and Lycurgus uniting drove him away; but afterwards quarrelling with each other, Megacles sent to Pisistratus to offer him his daughter in marriage, and propose his restoration to sovereign power. Pisistratus having accepted the proposal, they contrived by means of introducing a woman (Phya) under the designation of Minerva, to persuade the people that the goddess had brought back Pisistratus. Pisistratus having afterwards treated his bride with indignity, roused the anger of her father, who immediately joined the opposite faction. Having received intelligence of this, Pisistratus withdrew to Eretria, where he took counsel with his sons. By the advice of his son Hippias he resolved on attempting to recover the sovereignty; and having collected gifts from the cities friendly to him, and especially from the Thebans, he hired some Argive mercenaries; and being moreover reinforced by one Lygdamis a Naxian, who brought a supply of money and men, he and his sons returned to Attica in the eleventh year after their expulsion.

They took possession of Marathon, to which place their partizans flocked in crowds. The Athenians in the city, who had taken no notice of the landing of Pisistratus, when they heard that he was advancing towards the city, determined to march against him.

Whilst they were encamped near the temple of Minerva Pallenis, Amphilytus an Acharnian presented himself before Pisistratus, and uttered the following prophecy: "The cast is thrown, the net is spread, and in the moonshine night the tunnies will rush in." Pisistratus embracing the omen, led on his army, and attacking the Athenians whilst they were amusing themselves after dinner, put them to rout, and sending his sons after the fugitives commanded them to take courage, and retire every man to his own house. Pisistratus having thus a

the oracle pronounced to Crœsus; and being moreover grateful to him for having formerly presented them, as a free gift, a quantity of

third time gained possession of Athens, secured his authority by means of auxiliary troops, and sums of money collected from the mines on the Strymon, and other sources. The sons of his opponents were sent to colonize Naxos (which he had subdued and placed under the government of Lygdamis). He moreover purified the isle of Delos by removing the dead bodies as far as the prospect of the temple extended.—C. 59—64.

³ At the time when the message of Crœsus arrived at Lacedæmon, they had just succeeded in conquering the Tegeans. The Lacedæmonians, formerly an ill-governed and rude nation, had been very much improved by a code of laws which Lycurgus had either received from the Pythia at Delphi, or brought from Crete, when he was guardian to his son Leobotas, king of Sparta. Advancing rapidly in civilization, the Spartans sent to the oracle to enquire whether they might not hope to conquer the whole of Arcadia. The Pythia replied that "she would give them Tegea to dance on and measure her plain with a cord." This was fulfilled, when after a disastrous engagement, the Spartan prisoners were laden with fetters which they themselves had brought, and compelled to measure and till the soil of Tegea. During the reign of Anaxandrides and Ariston, the Spartans at last obtained the advantage over the Tegeans, by means of the bones of Orestes, which the oracle had commanded them to obtain, enigmatically pointing out to them where they were to be found. The skeleton was at last discovered by Lichas, one of the ἀγασσέριοι (or persons sent in the service of the Spartan state to various places), in a blacksmith's shop in Tegea, which, when he was afterwards banished from his country, he buried, and digging up the bones conveyed them to Sparta. From this time the Spartans were victorious over the Tegeans, as well as over most of the other nations of the Peloponnesus.—C. 65—68.

gold, which they had come to Sardis to purchase for the statue of Apollo on mount Thomax in Laconia: for these reasons, as well as because he had given them the preference over all the other Greeks, the Lacedæmonians accept the alliance, and agree to hold themselves in readiness whenever called on. They also prepare as a present for Cræsus a vast brazen bowl, which however never reached its destination, having been, as the Lacedæmonians say, stolen by the Samians on its way to Sardis; or, according to the Samians, sold to an individual of Samos by the persons who had charge of it, when they learned that Sardis was taken.

C. 70.
Their intention
present to
Cræsus, who
never reached
Sardis.

Cræsus, mistaking the oracle, makes an expedition against Cappadocia⁴; and whilst he is preparing to invade the Persians, Sandanis, a Lydian, endeavours unsuccessfully to dissuade him from the attempt⁵.

C. 71.
Sandanis endeavours to
dissuade Cræsus from attacking the
Persians.

⁴ The Cappadocians are called by the Greeks, Syrians; until the reign of Cyrus they had been under the dominion of the Medes, but were now subjects of the Persians. The boundary of the Persian and Lydian dominions was the river Halys, which rises in a mountain of Armenia, and flows across Cilicia; and then continuing its course has the Matienians on the right and the Phrygians on the left: after passing these two states it runs northward, and marks the limits on one side of the Syrian-Cappadocians, and on the other of the Paphlagonians.—C. 72.

⁵ Cræsus had three reasons for invading Cappadocia; a desire of obtaining their territory, the faith he placed in the

C. 75.
Crœsus crosses
the Halys.

Having arrived at the Halys, Crœsus, by the advice of Thales (as the Greeks say), divided the river into two channels, and so, both being sufficiently shallow, passes over easily. Herodotus however thinks that he used the bridges which are still in existence.

C. 76.
Cyrus meets
him at Pteria,

Having crossed the river, he arrives at Pteria, a strong place of Cappadocia, situated nearly opposite Sinope, a city on the Black sea. He takes this city, and ravages the country. Meanwhile Cyrus sends heralds to the Ionians, to endeavour to detach them from the service of

oracle, and his anxiety to take vengeance on Cyrus on account of Astyages, the brother-in-law of Crœsus, whom Cyrus had conquered and taken prisoner. Astyages had become the brother-in-law of Crœsus in the following manner. A body of Scythian nomades had fled into Media and put themselves under the protection of Cyaxares, who trusted to them so far, as to confide to their care some youths to be instructed in the language and archery. Being one day sharply reproved by Cyaxares for returning from hunting without any game, they took offence, and murdered, and served up in a dish to Cyaxares the flesh of one of the youths; they then fled to Alyattes, king of Lydia, whose refusal to give them up caused a war which raged between the Medes and Lydians five years with various success: in the sixth year both parties were induced by an eclipse, which came on during an engagement (and which had been foretold by Thales the Milesian), to wish for peace. By the mediation of Syennesis king of Cilicia, and Labynetus king of Babylon, Alyattes was induced to give his daughter Aryenis to Astyages the son of Cyaxares; and an alliance was concluded and cemented by the ceremony of licking each other's blood.—
C. 73, 74.

Crœsus; but without success. Having met at
 Pteria, a pitched battle takes place; and after
 considerable slaughter on both sides, the armies
 are separated by nightfall. Crœsus, attributing
 his want of success to the inferiority of his num-
 bers, retires to Sardis, and summons his allies,
 Amasis king of Egypt, Labynetus king of
 Babylon, and the Lacedæmonians, to assist him.
 With this reinforcement, he intends with the
 spring again to take the field against the Per-
 sians. Having summoned his allies to meet
 him in the fifth month from that time, he dis-
 misses his mercenary troops, never supposing
 that Cyrus would think of attacking Sardis.
 Crœsus is at this time alarmed by a prodigy of
 a number of serpents appearing in the suburbs,
 and being eaten by horses. He sends to the
 Telmessians to enquire the meaning of this pro-
 digy; but the answer arrives after the omen
 has been fulfilled in the destruction of Sardis
 by strangers. Cyrus, finding that it is the inten-
 tion of Crœsus to disband his troops, marches with
 all speed to Sardis. Crœsus, although surprised,
 leads out his Lydian cavalry to meet him. They
 meet in the plain of Sardis; and the cavalry of
 Crœsus are completely routed, in consequence
 of the horses being frightened at some camels,
 which Cyrus had placed for that purpose in the
 van of his army. Still the Lydians fight bravely

and a drawn
battle takes
place.

C. 77.

Crœsus re-
treats to Sar-
dis, and dis-
misses his mer-
cenary troops.

C. 78.

C. 79.

Cyrus follows.

C. 80.

The Lydians
are defeated on
the plain be-
fore Sardis.

on foot; but are at last defeated, and forced to retreat within their walls.

C. 81.
Croesus des-
patches other
messengers to
his allies.

C. 83.

C. 84.
Sardis taken.
B. C. 546.

Siege being laid to the town, Croesus sends to his allies to entreat their immediate assistance. The Spartans, although at that time engaged in a dispute respecting Thyrea⁶, nevertheless prepare to march to the succour of Sardis; but before they can sail, intelligence arrives of the fall of that city. Sardis is taken in the following manner—On the fourteenth day of the siege, Cyrus sends some horsemen round to reconnoitre the walls, and at the same time proclaims a reward to him who should first scale them.

⁶ The Lacedæmonians had seized Thyrea, although it belonged to the territory of Argos. The Argives having come to its rescue, it was agreed between the two nations, that “three hundred on each side should fight, and that the place should belong to the conquerors.” The men fought with such equal fortune, that there remained only Alcenor and Chromius on the part of the Argives, and Othryades on that of the Lacedæmonians. These remained until night, when the Argive survivors returned to Argos as conquerors; but Othryades, after stripping the dead bodies of the Argives, remained at his post. On the following day both parties claimed the victory, and coming to blows the Argives were defeated. From that time the Argives, who had previously worn long hair, made a law that every man should be shorn, and no woman should wear gold ornaments, until Thyrea was retaken. The Spartans also made a law the reverse of that of the Argives, viz. that they would suffer their hair to grow. Othryades, the sole survivor of the Spartans, being ashamed to return home, slew himself on the field near Thyrea.—C. 82.

This feat is at last performed by Hyrcæades a Mardian soldier, who having the day before observed a Lydian descend a part of the citadel where, on account of its great strength no sentinels were placed⁷, contrives to ascend by the same route; and being followed by the rest of the army, the city is taken and abandoned to pillage.

Crœsus himself is saved from death by the interposition of his dumb son⁸, who seeing a soldier about to slay his father, is enabled to utter these words, "Soldier, kill not Crœsus."

C. 85.

The life of Crœsus saved by means of his dumb son.

From that time he continued during his life to have the power of speech. Crœsus is taken in the fourteenth year of his reign, and brought before Cyrus, who orders him to be placed with fourteen Lydian youths on a large pile. In this situation the prisoner mentions three times the name of Solon, which being heard by Cyrus, he orders the interpreters to enquire whom Crœsus invoked: Crœsus relates to him his conversation with Solon; and Cyrus is so struck with

C. 86.

Crœsus is placed on a pile, but calling on the name of Solon, is pardoned by Cyrus.

⁷ This was the only point round which Meles, formerly king of the Sardians, had omitted to carry the lion which his concubine bore him, and which as the Telmessian divines declared, would render the walls impregnable.—C. 84.

⁸ Crœsus had formerly consulted the oracle respecting this son; and had been told that the day in which he should speak would be an unfortunate one for his father.—C. 85.

the lesson which it conveys on the uncertainty of earthly prosperity, that he orders Cræsus to be taken down from the pile. The attendants however are unable to extinguish the flames, until Apollo, in compliance with the prayers of Cræsus, sends rain. Being thus rescued, he is seated by the side of Cyrus, who questions him as to his motives for attacking him; and Cræsus declares that he has been misled by the god. Seeing the soldiers plundering Sardis, Cræsus represents the danger of suffering the poor Persians to enrich themselves; and advises Cyrus to seize the spoil, under pretence of dedicating a tenth part to Jove. Cyrus is so pleased with his advice, that he promises to grant him any request which he shall make; upon which Cræsus asks permission to send his fetters as a first-fruit offering to Delphi. Cyrus giving him leave, Lydians are sent to reproach the god; who however clears himself by showing that the fall of Cræsus, the fifth descendant of Gyges, was fixed by fate, but that he has delayed it three years. He also proves that Cræsus has misunderstood both the oracles; and he reminds him of his assistance in extinguishing the flame of the pile⁹.

C. 87.

C. 88, 89.
Cyrus by the
vice of Cræ-
sus restrains
his men from
plundering
Sardis.

C. 90.

C. 91.
Cyrus sends
his fetters to
Delphi.

⁹ Many offerings of Cræsus are to be found in Greece, viz. a golden tripod at Thebes, golden heifers and pillars at Ephesus, a golden shield at Delphi, also offerings made at

Immediately after the conquest of Lydia, the Ionians and Æolians send ambassadors to C. 141.
The Ionians and Æolians offer their services to Cyrus, which are rejected.

Branchis in Milesia, similar to those made at Delphi. The presents to Amphiaraus and Delphi were made out of his own property, but the other offerings were made out of the riches of an individual, whom Cræsus had caused to be torn on the rack, because he had raised a party against him, previously to his ascending the throne, and supported Pantaleon, son of Alyattes by an Ionian woman, in his attempts on the crown.—C. 92.

There are few natural objects worthy of admiration in Lydia, except the gold sand which is brought down from Tmolus. It possesses however one work, by far the greatest in the world, except those of Egypt and Babylon; viz. the tomb of Alyattes, built principally by Lydian girls, out of the funds obtained by prostitution. It measured six stadia and two plethra in circumference, and thirteen plethra in breadth. Adjoining it, is the Gygean lake, said by the Lydians to be inexhaustible.—C. 93.

The Lydians have nearly the same laws as the Greeks, except that they prostitute their female children. They were the first inventors of gold and silver money; also the first retail dealers. They moreover assert that they invented various games, as an expedient for pacifying their hunger during a famine of eighteen years in the reign of Atys, during which time they played and ate on alternate days. Finding however that the famine still continued, they resolved on emigration; and whilst one portion of the people remained at home with Atys, the rest sailed from Smyrna under the command of Tyrrhenus, the king's son, and arrived in Umbria, where they settled, and took the name of Tyrrhenians.—C. 94.

Herodotus here digresses, in order to show who Cyrus was that overthrew the empire of Cræsus; and by what means the Persians obtained the sovereignty of Asia. The Assyrians had been five hundred and twenty years sovereigns of upper Asia, when the Medes began first to revolt from them, and by their bravery emancipated themselves, and by their example

Cyrus at Sardis, wishing to be subject to him on the same terms as they were to Cræsus.

induced the rest of the tributary nations to do the same. All these nations were at first ruled by their own laws, but at length became subject to Deioces, son of Phraortes, who, on account of his upright behaviour in the office of judge, was unanimously elected their sovereign. On his accession he built a splendid palace, called Ecbatana, surrounded by seven walls of various colours. He then made sundry regulations, as that no one should enter the king's palace, or see the king's person, etc.; the object of these regulations was to prevent such familiarity as might tend to weaken his influence over the people. He thus collected into one nation the tribes of the Medes, viz. the Busæ, Parateceni, Struchates, Arizanti, Budii, and Magi. He died after a reign of fifty-three years, and was succeeded by his son Phraortes (B. C. 647.)—C. 95—101.

Phraortes subdued the Persians, and subjected them to the Medes; and then overcame all the nations of Asia, except the Assyrians. He was slain with most of his army in an expedition against Nineveh (B. C. 625) and was succeeded by his son Cyaxares.—C. 102.

Cyaxares is represented as having been more valiant than his ancestors. He was the first who classed the Asiatic soldiers into cohorts. It was he who was engaged with the Lydians (See C. 74) when day was turned into night; and it was he also who subjected to himself the whole of Asia above the Halys. He collected all the force of his empire and marched against Nineveh, with the intention of avenging his father. After he had vanquished the Assyrians in an engagement, and begun the siege of Nineveh, he was attacked by a vast army of Scythians, headed by their king Madyes, who had entered Asia in pursuit of the Cimmerians. They did not however enter Asia by the shortest way, viz. from the Palus Mæotis to the river Phasis and Colchis, (thirty days' journey), and from Colchis to Media through the Saspires; but they took a longer route, higher up, keeping the range of Caucasus

Cyrus replied to them by relating a fable of the fish which refused to dance to the piper

on the right. The Medes were defeated by the Scythians, who became masters of the whole of Asia. Thence they proceeded towards Egypt; but when in Syria or Palestine, were met by Psammitichus, who by gifts prevailed on them not to advance. On their return some of them plundered the temple of Venus Cœlestis at Ascalon, the most ancient of all the temples of that goddess: for this crime the offenders and their posterity were visited with a female disease.

The Scythians having remained masters of Asia during twenty-eight years, were at last massacred at a feast by Cyaxares and the Medes.

Nineveh was then taken, and all Assyria except Babylon subjected to the Medes. After this, Cyaxares died in the fortieth year of his reign, (B. C. 585,) and was succeeded by his son Astyages.—C. 103—106.

This Astyages had a daughter, Mandane, whom, in consequence of a strange dream which he had, he gave in marriage to a Persian named Cambyses, being afraid to give her to any of the Median nobles. In the first year of her marriage, Astyages had another dream; which being interpreted to signify that the issue of his daughter would one day reign in his place, her father, as soon as the child was born, commanded Harpagus, a relation, to destroy it. Harpagus, unwilling himself to destroy the infant, delivered it to Mitrdates, a herdsman of Astyages, who kept his cattle north of Ecbatana towards the Black sea, with a command that he should expose it. It happened that Cyno, the wife of Mitrdates, had that day brought forth a dead child, and it was agreed between them to expose the dead infant and bring up the child of Mandane as their own.

This child, who was afterwards called Cyrus, having at ten years old, being made king in sport, scourged a lad the son of Artembares, was summoned on the complaint of the father before Astyages, who recognized in the boy the features and

until they were caught in his net. Cyrus related this fable, because the Ionians had refused

deportment of his own family. His suspicions being confirmed by the confession of the herdsman Mitrdates, Astyages was much incensed against Harpagus; and revenged himself on him by serving up the limbs of Harpagus's son to the father, and then exhibiting the head, hands, and feet. Harpagus for the present dissembled his rage, and affected to be well pleased with the entertainment.—C. 107—119.

Being assured by the Magi that it was decreed by the fates that Cyrus should reign, but that nothing was now to be feared from him, as he had already reigned in sport over his playfellows, but would not reign a second time, Astyages sent the child with expressions of kindness to his father and mother in Persia.—C. 120—122.

Being arrived at man's estate, Cyrus was solicited by Harpagus, (who thirsted for revenge, and had already persuaded the principal Medes that it would be for their interest to make Cyrus their sovereign). Harpagus contrived to send to Cyrus in the belly of a hare, a letter, in which he urged Cyrus to prevail on the Persians to rebel, and assured him that whoever was appointed to lead the Median force against him, would go over to his side. In consequence of this advice Cyrus called together the Persians; and having informed them that he was appointed their commander, he employed them one day in the hard labour of clearing eighteen or twenty stadia of rough ground; the next day he gave them a sumptuous feast, and asked them which they liked best. On their replying that the latter was the more agreeable, he urged them to obtain liberty by following him against the Medes.

The Persians, who had already been uneasy under the Median yoke, willingly assented.

Astyages, hearing of these proceedings, summoned Cyrus to his presence, who replied that he would come sooner than Astyages would wish. On receiving this message, Astyages raised an army, of which he foolishly gave the command to

to listen to him when he solicited their assistance before the taking of Sardis, but were willing to submit to him afterwards. The Ionians having received this answer respec-

Harpagus. In the engagement Harpagus deserted according to his promise, and in consequence those Medes who remained faithful were defeated. Astyages then put under arms all the Medes who had been left in the city, and impaled the Magi, who had persuaded him to send Cyrus away. This second army was defeated, and Astyages taken prisoner. Being insulted by Harpagus, he retorted by telling Harpagus that he was a fool and a villain: a fool for having allowed another to obtain the sovereignty when he might himself have had it, and a villain for having made the Medes the slaves of the Persians. In this manner Astyages, having reigned thirty-five years, was deprived of his sovereign power; and the Medes, who had ruled over Asia above the Halys for one hundred and twenty-eight years, became subject to the Persians.—C. 119—130.

Herodotus avails himself of this opportunity to speak of the customs of the Persians. They never erect statues or temples; sacrifice to the sun, moon, and elements, and also to some of the gods; they pay great respect to their birth-day; they eat little solid food; are much addicted to wine; deliberate whilst intoxicated, and again when fasting: next to behaving well in battle, it is esteemed the highest honour to beget many children; they instruct their children from five years old to twenty, in three things only—viz. riding, shooting the bow, and speaking truth; until the age of five the children live entirely among the women: even the king cannot put any one to death unless he finds his faults greater than his services: they consider parricide impossible; lying is esteemed a great vice; they expel from their cities those who are afflicted by leprosy; all their names end in the letter *s*. Thus far Herodotus speaks with certainty of the Persian customs; of other ceremonies, such as the manner of interring the dead, etc. he has some doubt.—C. 130—140.

tively fortified their towns; and all except the Milesians, who had made a treaty with Cyrus, assemble at the Panionium ¹.

¹ The Ionian cities, to which the Panionium belongs, are as follow :

Miletus,	}	Caria.
Myus,		
Priene,		
Ephesus,	}	Lydia.
Colophon,		
Lebedus,		
Teos,		
Clazomenæ,		
Phocæa,	}	Islands.
Samos,		
Chios,		
Erythræ,		

Of these cities those of Caria speak one dialect, those of Lydia a second, Chios and Erythræ a third, and Samos a fourth. Herodotus particularly commends the situation of them all on account of the salubrity of the air.—C. 142.

These twelve cities, glorying in the name of Ionians, erected for themselves a temple called Panionium, and determined not to share it with the other Ionians; nor did any ask to be admitted to it, except the Smyrnæans. It is situated on Mycale, and dedicated to Heliconian Neptune; and here the Ionians, collecting from the cities, celebrate a festival, to which they give the name of Panionia.—C. 143 and C. 148.

Herodotus thinks that the Ionians constituted themselves into twelve cities, because when they inhabited the Peloponnesus there were twelve divisions of them, and the Achæans who drove them out had also twelve divisions: viz. Pallene, Ægira, Ægæ, Bura, Helice, Ægium, Rhypes, Patræ, Pharæ, Olenus, Dyme, and the city of the Tritæans.—C. 145.

It is by no means to be supposed that the inhabitants of the twelve Ionian cities are of more pure Ionian blood than the rest; on the contrary, they have mingled with many other nations, such as the Menyian Orchomerians, Cadmeans,

The Ionians (with the exception of the Milesians, who as has just been mentioned had

C. 143.
The Ionian
and Æolian
send ambas-
sadors to Spa

Dryopes, etc. and even those among them who came from the Prytaneum of Athens, and consider themselves the noblest of the Ionians, married some Carian females, whose parents they had slain at Miletus. On account of this massacre the women bound themselves and their daughters never to eat with their husbands, or call them by that name. These Ionians elected for kings,—some of them Lycians, descended from Glaucus, the son of Hippolochus; some Cauconian Pylians, descended from Codrus the son of Melanthus: others chose kings from both families. The Ionians show their descent from the Athenians by celebrating the Apaturia festival; only the Ephesians and Colophonians, on account of some murder, are excluded from the celebration.—C. 146, 147.

The Dorian-cities were originally,

Lindus,
Jalyssus,
Camirus,
Cos,
Cnidus,
Halicarnassus,

But Halicarnassus was expelled from the confederacy, because a native of that city had violated the law by appropriating to his own use a brazen tripod, which he had won in the games of Apollo Triopius, and which he ought to have dedicated to the god. The Dorians, like the Ionians, exclude from their national temple (that of Triopian Apollo) all but the members of the Pentapolis.—C. 144.

The Æolian cities are,

Cyme,
Laryssæ,
Neon-tichos,
Temnos,
Cilla,
Notium,

d

made a treaty with Cyrus, and the islanders who had nothing to fear, as the Persians had no fleet, not having yet subdued the Phœnicians) resolve to send ambassadors to Sparta and to entreat them to come to their assistance. The Æolian states (with the exception of the islands, which are similarly situated with the Ionian islands) determine in public council to follow the Ionians wheresoever they may lead them.

C. 151.

C. 152.
who ask for
assistance, but
are refused.

The ambassadors of the Ionians and Æolians, on their arrival at Sparta, choose as their spokesman Pythermus a Phocæan, who putting on a purple garment in order to attract a crowd,

Ægircæssa,
Pitane,
Ægææ,
Myrina,
Gryneia,

The above cities were formerly twelve in number; but one of them, Smyrna, had been surrendered to the Ionians in consequence of the town having been treacherously seized by certain fugitive Colophonians, whom the Smyrnæans had compassionately received within their walls: the inhabitants were distributed among the other eleven cities, and the city became from that time in possession of the Ionians. There are also Æolian cities on Ida, independent of the others: and in the Islands they have

Five cities in Lesbos,

(originally six, but Arisba was enslaved by the Methymnians.)

One in Tenedos.

One in ἐκατὸν νῆσοι.—C. 149—151.

makes a long but ineffectual speech to the Spartans.

Being thus unsuccessful the ambassadors retire, and as soon as they are gone, the Lacedæmonians send a fifty-oared vessel to Phocæa, having on board Lacrines, who is deputed to warn Cyrus to “beware of injuring any city of the Grecian territory, for that they would not in that case remain inactive.” Cyrus having ascertained from the Greeks in his train who the Lacedæmonians are, replies that “he fears not men who have in the middle of their city a place where they meet to cheat, (alluding to their market, which is not used in Persia,) and that he will soon make them talk, not of the sufferings of the Ionians, but of their own.”

The Lacedæmonians send to warn Cyrus not to injure the Greek cities.

C. 153.
Cyrus returns a contemptuous answer.

After this, having nominated Tabalus, a Persian, governor of Sardis, and charged Pactyas, a Lydian, to convey to Persia the effects of Croesus and the other Lydians; Cyrus, taking Croesus with him, marches back to Ecbatana with the intention of reducing Babylon as well as the Bactrians, Sacæ, and Ægyptians, and of sending one of his generals against the Ionians.

Tabalus, being nominated governor of Sardis, is besieged by Pactyas a revolted Lydian.

Immediately on the departure of Cyrus, Pactyas excites the Lydians to rebel, and having hired some mercenary troops with the treasures with which he has been intrusted, and

C. 154.

prevailed on the inhabitants of the coast to join him, he besieges Tabalus in Sardis.

C. 155.
Cyrus, by the
advice of Crœ-
sus,

Cyrus, being informed of these events, wishes to reduce the Lydians to slavery, but is dissuaded by Crœsus, who advises him to punish Pactyas, and render the Lydian character effeminate by forbidding them to wear arms, and making them wear soft clothing, etc.

C. 156.
sends Mazares
with orders to
change the
manner of liv-
ing of the Ly-
dians, to en-
slave the others
who had joined
in the siege,
and to bring
Pactyas before
him.

Cyrus, being pleased with his advice, charges Mazares, a Mede, to convey to the Lydians the commands which Crœsus has suggested; to reduce to slavery all the others who have united with the Lydians in the attack on Sardis, and to bring Pactyas alive before him. Pactyas, understanding that the army is marching against him, flies towards Cyme. Meanwhile Mazares

C. 157.
Pactyas flies to
Cyme.

arrives at Sardis, and compels the Lydians to execute the commands of Cyrus, and totally change their mode of life. He then sends messengers to Cyme to demand the surrender of Pactyas; but the inhabitants determine to consult the oracle at Branchidæ as to what they should do with him. The oracle commands them to give him up to the Persians. They are, however, restrained from doing so by Aristodicus, the son of Heraclides, a man of weight among them, who expresses a doubt of the oracle having been faithfully reported. In consequence of this, Aristodicus and others are

C. 158.
The Cymeans
consult the
oracle, and
send him to
Mitylene;

C. 159.

deputed to consult the oracle a second time : the oracle still gives the same answer ; upon which Aristodicus takes away the birds which have taken refuge in the temple, and on being reproached by the oracle with his impiety, asks how the god can aid his suppliants, and yet order the Cymeans to give up theirs. The god reiterates the command, threatens the Cymeans with destruction, and declares that they shall never again come to consult him about the giving up of suppliants. The Cymeans, afraid of perishing by giving him up, (as the oracle had declared they should do,) or of exposing themselves to a siege by keeping him, send Pactyas to Mitylene : but afterwards learning that the Mitylenians are in treaty about giving him up, they remove him to Chios, where he is afterwards taken, being delivered up by the Chians in return for Atarneus². The Persians having received Pactyas, keep him under a strict guard, intending to deliver him into the hands of Cyrus.

C. 160.
thence he is
sent to the
Chians, who
give him up
the Persians

Mazares carries on war against those who had besieged Tabalus, reduces the Prienians to

C. 161.

² It was a long time before the Chians would use any produce of this country either in their sacrifices or in their private cookery.—C. 160.

Mazares dies, slavery, ravages the plain of the Mæander and Magnesia, and immediately afterwards dies of disease.

C. 162. After his death, Harpagus being appointed his successor, arrives in Ionia, and takes the cities by means of mounds thrown up against them. The first city taken in this manner is Phocæa³; on arriving before the walls of which Harpagus declares that "it would satisfy him if the Phocæans would only throw down one battlement of the wall, and dedicate one house."

C. 164. The Phocæans require a day for deliberation, and demand that he shall withdraw his army during that time. Harpagus consents, although well knowing, as he declares, what they intend to do. Accordingly the Phocæans launch their fifty-oared vessels, place their wives and children on board, with all their effects, and the images out of the temples, and set sail for Chios. Phocæa being thus deserted, is taken possession of by the Persians. The Chians being unwilling

The Phocæans abandon their city to the Persians, and sail to Corsica.

C. 165.

³ These Phocæans were the first of the Greeks who made long voyages, and discovered the Adriatic sea, Tyrrhenia, Iberia, and Tartessus. They sailed in fifty-oared galleys. Arganthonius, king of Tartessus, was so pleased with them, that he urged them to leave their own country and settle in his; and on their refusal to do so, he gave them money wherewith to erect a wall round their city.—C. 163.

to sell them the islands called the *Cænussæ*, lest they should be made a mart to the prejudice of Chios, the Phocæans prepare to go over to Cynus, (Corsica,) where twenty years before, in obedience to an oracle, they had founded a city called Alalia. They first sail to Phocæa, and put to death the Persian garrison which Harpagus had placed there. They then plunge a bar of iron into the sea, and swear that they will never return until that bar shall rise again. More than half of them, however, break this oath, and return to Phocæa⁴.

The Teians behave in the same manner as the Phocæans; for as soon as Harpagus be-

C. 168.

⁴ They lived five years in Corsica; but being guilty of robbery, they were attacked by the combined fleet of the Tyrrhenians and Carthaginians, consisting of sixty ships. The Phocæans met them with a fleet of sixty ships, and gaining what is called a Cadmean victory, (forty ships being destroyed, and twenty rendered useless,) they sailed back to Alalia, and taking thence their wives and children, retired to Rhegium. The Tyrrhenians and Carthaginians having stoned their prisoners, all who passed the spot (in the territory of the Agyllæi) where this happened, became distorted, lame, and seized with convulsion; and the Agyllians having consulted the oracle, are commanded to celebrate funeral games in honour of the deceased. Those of the Phocæans who fled to Rhegium founded in *Cænotria* a city now called Hyela, (B.C. 535,) having learned from a man of Posidonium that the Pythia had not ordered them to found a colony in Cynus, but to erect a monument to the hero of that name (Cynus, son of Hercules).—C. 166, 167.

The Teians
also abandon
their city, and
found Abdera
in Thrace.

comes master of their city, they go on board their ships, and sail for Thrace, where they found the city of Abdera; which had been before founded by Timesius of Clazomenæ, who was ejected by the Thracians, and whom the Teians afterwards honoured as a god.

C. 169.
The rest of the
Ionians engage
Harpagus, and
are defeated.
The islanders
submit.

These are the only Ionian tribes which abandon their countries. All the rest, except the Milesians, meet and are defeated by Harpagus. Ionia being thus a second time subdued, the islanders, being alarmed, deliver themselves up

C. 171.

to Cyrus⁵. After reducing Ionia, Harpagus prepares to invade the Carians, Caunians, and Lycians⁶, taking with him a reinforcement of Ionians and Æolians.

⁵ It would have been well for the Ionians if they had followed the advice which Bias of Priene gave them when assembled in the Panionium previously to these disasters; viz. to "depart in a common fleet, sail for Sardinia, and there found one city for all the Ionians: or that of Thales, the Milesian, who pressed them to "establish one general council at Teos, as being the centre of Ionia."—C. 170.

⁶ The Carians had formerly, under the name of Leleges, possessed the islands, being subjects of Minos: thence they migrated to the continent, being expelled their islands by the Dorians and Ionians. This is the Cretan account; but the Carians themselves say that they are aborigines; and in proof of this, they show at Mylassi an ancient temple of Carian Jove, the privileges of which are communicated to the Mysians and Lydians, because, as they assert, Mysus and Lydus were brothers of Carus.

The Carians are reduced to slavery without performing any brilliant achievement. The Cnidians, a Lacedæmonian colony, inhabiting a country called Triopum, are desirous of converting their peninsula into an island, and for that purpose commence a ditch across the isthmus; but the labourers meeting with many disasters, they send to consult the Pythia, and are ordered to desist immediately, since, if Jove

C. 174.

The Carians are reduced. The Cnidian attempt to fortify their country, but being warned to desist by the oracle, they submit to Harpagus.

To the Carians is ascribed the invention of fastening crests to the helmet, of devices on the shields, and of the handle for the buckler.—C. 171.

Herodotus considers the Caunians to be aborigines, although they themselves assert that they came from Crete. He supposes that either they assimilated themselves in language to the Carians, or the Carians to them. The Caunians have many customs different from those of other nations, and even of the Carians; for instance, that of whole families meeting to drink, etc. They formerly worshipped strange gods, whom they afterwards expelled.—C. 172.

The Lycians sprang originally from Crete, which they were compelled to quit when Minos got the upper hand in a struggle for sovereign power with his brother Sarpedon, whom he expelled, with all his partisans. They passed over to the country which they now inhabit, and which was then called Milyas, and the inhabitants Solymi. They took the name of Lycians from Lycus, who, being expelled from Athens by his brother Ægeus, passed into the country of the Termilæ. They are, however, still known to their neighbours the Termilæ by the name which they brought from Crete, and which they retained as long as Sarpedon reigned over them. Of their customs, some are Cretan and some Carian, but they have this peculiar to themselves, viz. that they take their name and rank from the mother instead of the father.—C. 173.

had wished their country to be an island, he would have made it one. On receiving this oracle the Cnidians desist from their work, and on the approach of Harpagus surrender without striking a blow.

C. 175.
The Pedasians
yield, after
having given
Harpagus
some trouble.

The Pedasians⁷, an inland tribe, submit to Harpagus, after having caused him some trouble by fortifying the mountain called Lide.

C. 176.
The Xanthians
burn their
families and
effects.

The inhabitants of Xanthus, a city of the Lycians, meet Harpagus, and being defeated after a desperate engagement, retire to their city, and collecting their wives, children, and effects, set them all on fire. The men then sally forth secretly, and perish in battle⁸. In

All the Lycians
and Caunians
submit.

nearly the same manner Harpagus gains possession of all Caunus; the Caunians for the most part following the example of the Lycians.

C. 177, 178.

Meanwhile Cyrus, having reduced all the other nations of the continent, attacks the Assyrians⁹, who are at this time governed by Labynetus, son of Nitocris. On his route¹ to

⁷ Whenever any misfortune was about to befall the Pedasians, or any of their neighbours, the priestess of Minerva had a long beard. This prodigy had happened thrice.—C. 175.

⁸ The Xanthians of the present day, although they call themselves Lycians, are all, with the exception of eighty families, (who happened to be absent when their country fell,) foreigners.—C. 176.

⁹ Herodotus here digresses to give an account of Babylon,

Babylon, Cyrus is impeded by the waters of the Gyndes, (a river which rises in the Ma- C. 188.
Cyrus march
against Baby
lon.

which, since the destruction of Nineveh, had been the residence of the kings of Assyria.

It was situated in an extensive plain, and was of a quadrangular shape, each side measuring one hundred and twenty stadia. It was surrounded by a deep and broad moat, full of water, and by a wall fifty royal cubits (three digits more than the common cubit) in breadth, and two hundred in height. This wall was built of bricks made of the soil dug out of the moat, and cemented with bitumen: in the wall were one hundred gates of solid brass. The bitumen was obtained from a small river called Is, which discharges its stream into the Euphrates, and on which was a city called Is, eight days' journey from Babylon. The city was divided in the middle by the river Euphrates (which flows out of Armenia, and enters the Erythræan sea); on each side of the river were brick walls, with gates of brass, each gate giving access from the cross streets to the river. Within the principal wall was another, stretching also round the city. In the middle of one quarter of the city was the palace, surrounded by a strong wall; in the other was the temple of Jupiter, with gates of brass of a quadrangular form, each side being two stadia in length. In the middle of the enclosure was a tower, one stadium in length and the same in breadth, eight stories high, and ascended by means of a circular way outside: in the midst of the ascent was a lodge and seats, where those who mounted might rest. In the last tower was a spacious chamber, furnished with a handsome bed, by the side of which stood a golden table. There was no image in this chamber; but a woman slept here, with whom, as the priests said, the god had connection. Herodotus says that this same story is told of the temple of Jupiter at Thebes, in Egypt, and that of Pateræ, in Lycia. There was also another chamber in the lower part of the building, in which was a large golden image of Jupiter, seated, with a golden table and footstool,

tianian mountains, and running through the territory of the Dardanians, falls into the Tigris,

weighing altogether eight hundred talents. Without the chamber was a golden altar, on which only suckling animals were offered, and a larger one for full-grown animals, on which also one thousand talents of incense were burnt every year. There was also a golden statue twelve cubits high, which Herodotus did not see. Darius wished to take possession of this statue, but was afraid to do so. Xerxes, the son of Darius, however, took it, and killed the priest who warned him against removing it.—C. 178—183.

The most remarkable among the sovereigns of Babylon were Semiramis and Nitocria. The former of these (who flourished five generations before the other) erected embankments in the plain, by which the river was confined within its bounds. The latter, wishing to guard against the rising power of the Medes, who had taken Nineveh and other cities, changed the course of the Euphrates, so that it passes three times a village called Ardericca. She also threw up an embankment on each side the river; she drained the marshes above Babylon, and dug a huge reservoir of four hundred and twenty stadia in circumference; the earth which was dug out of this excavation was employed in the embankments. She moreover built up with bricks the sides of the river towards the city; and built stone piers to support planks, and to form a passage from one part of the city to the other. This queen was buried over one of the gates of the city, and on her sepulchre was an inscription, declaring that it contained treasure, but warning any king of Babylon against taking it except at his utmost need. Darius ventured to open it, and found no treasure, but only the body, and an inscription reproaching him with his avarice in thus violating the tomb.—C. 184—187.

¹ In all their expeditions the kings of Persia take with them bread, and also water from the river Choaspes, which is boiled, and conveyed in silver vases drawn in four-wheeled waggons.—C. 188.

which, flowing by the city of Opis, discharges itself into the Erythrean sea,) and one of the sacred white horses is drowned. Cyrus, being much enraged, punished the river by dividing it into three hundred and sixty channels. This work employs his men all the summer; and at the commencement of the second spring he marches his army upon Babylon.

C. 189.
He divides the
Gyndes into
three hundred
and sixty chan-
nels.

C. 190.

On his arrival there he finds that the inhabitants have laid up several years' provision of corn within the walls, and are determined to resist him to the utmost. In this difficulty Cyrus hits on the following expedient: he turns the Euphrates into the reservoir, as Nitocris had formerly done, and by these means makes the old bed of the river fordable. His troops then ford the river, and fall on the Babylonians so unexpectedly that they have not time to shut the gates, as they might have done, and so have caught the Persians as it were in a net. It is said, that so great was the size of Babylon, that when the extremities of the city were taken, those in the centre were not aware of it².

C. 191.
He takes Ba-
bylon by di-
verting the
Euphrates
from its course.
B. C. 538.

² Herodotus again digresses to speak of the importance of the Babylonish territory, and of the customs of the natives. For the support of the king of Persia and his army, all his

C. 201.
He next pro-
poses to cross

Having reduced this nation, Cyrus forms the design of subjecting to himself the Massagetæ,

provinces are divided into portions; and it appears that whilst all the other nations of Asia support him for eight months, Babylon alone supports him for four. The government of this country, called a satrapy, was the best of all the Persian governments; for in the time of Tritantæchme, son of Artabazus, it produced him every day an artaba (a measure three chœnixes more than the Attic medimnus) full of silver. In the same province the king had eight hundred stallions and one thousand six hundred mares; and so prodigious a number of Indian dogs, that four large villages were exempted from all other tribute on condition of maintaining them. Some rain falls in Assyria; but the land is chiefly rendered fruitful by artificial irrigation. The country is full of canals, the largest of which unites the Euphrates and Tigris. The country is extremely fruitful, particularly in palms, from the fruit of which the natives procure food, wine, and honey.—C. 192, 193.

Herodotus describes at great length the boats with which the Armenians navigate the Euphrates. They are circular, made of leather stretched over ribs of willow. On board of each boat is one live ass, or more, which they use for bringing back the leather after they have sold the ribs of the boat, it being impossible to navigate against the stream. Their dress consists of a linen tunic, another of wool, and a small white cloak. They have long hair, wear crowns on their heads, and perfume themselves all over. Each individual has a seal, and a stick with some figure carved at the end.—C. 194, 195.

Among the customs of the Babylonians, the following are the most remarkable:—They offer all their marriageable virgins for sale, and give the money which the handsome ones produced to those who are willing to take the ugly ones. The Veneti of Illyria have the same custom. The poor people prostitute their female children for money. They have no physicians, but lay their sick in the market place, in order to

a large and brave nation dwelling towards the east, beyond the river Araxes³, opposite to the Issedones, and said by some to be a Scythian nation.

the Araxes attack the Massagetæ.

He is urged to this attempt by the circumstance of his birth, which makes him fancy himself more than mortal, and also by the good fortune which has hitherto always attended him.

C. 204.

The queen of the Massagetæ is at this time Tomyris, to whom Cyrus sends to solicit her

C. 205.

have the advice of any passenger who may have recovered from the same disorder. They bury their dead in honey, and their mourning is nearly the same as that of the Egyptians. Every unmarried woman is obliged to prostitute herself once in the temple of Venus, whom they call Mylitta. There are among them three tribes who live entirely on fish.—C. 196—200.

³ The Araxes is said by some to be larger, by others smaller than the Ister. In it are many islands as large as Lesbos, on which are trees, the fruit of which when burnt and inhaled by the nostrils, has an intoxicating quality. The river Araxes rises, like the Gyndes, in the country of the Matianians, and discharges itself by forty streams, all of which, except one, fall into marshes, in which men dwell who live on raw flesh. The single stream flows into the Caspian. Herodotus says that the Caspian is a sea of itself, which does not mingle with any other; in length it is fifteen days' voyage for a vessel with oars, in breadth it is eight. This sea is bounded on the west by the Caucasus, on the east by a vast plain, of which the Massagetæ possess a large portion.—C. 202—204.

hand in marriage ; but she being aware that he courted rather the kingdom than herself, refuses to receive him. Cyrus, being thus convinced that stratagem is useless, leads his army to the Araxes, and begins to throw bridges over the river, and to erect towers on the boats intended for crossing the stream.

C. 206.
Tomyris, their queen, proposes to Cyrus either to advance three days' march into her country, or to let her advance three days' march into his.

C. 207.
By the advice of Cræsus he chooses the former.

Whilst he is thus employed, Tomyris sends a herald to him with a proposal that either she would retreat three days' march into her own territory and receive him there, or that he should do the same and receive her on his side the Araxes. The Persians unanimously advise him to adopt the latter of these proposals ; but Cræsus strongly dissuades him from doing so, and Cyrus is so convinced by his arguments, that he sends a message to Tomyris, requesting her to retire, and he would pass over to meet her. Tomyris accordingly retires, and Cyrus

C. 208.

The Massagetæ use the same dress and customs as the Scythians ; they have cavalry, infantry, and archers ; they have abundance of gold and brass in their country, but no iron or silver. They have the following customs :—Every man marries one woman, but they all converse with her in common. They kill and eat their old men when they become very infirm. Those who die of disease they do not eat. They live on the flesh of their cattle, fish, and milk. They worship no god but the sun, to whom they offer horses, as being the swiftest of all creatures.—C. 215, 116.

having intrusted Croesus to his son, with strict orders that he shall be kindly treated, crosses the Araxes. That night Cyrus has a vision, in which Darius, the son of Hystaspes, (afterwards king,) appears to him, having on his shoulders wings, with one of which he overshadows Europe, and with the other Asia. Cyrus sends for Hystaspes, and commands him to return to Persia and bring Darius (then about twenty years of age) before him, as he believes the meaning of the vision to be, that Darius is conspiring against him. Hystaspes accordingly proceeds to Persia. Cyrus having advanced one day's march beyond the Araxes, leaves, according to the advice of Croesus, the worst of his troops there, and with the effective part of his army retires again to the river. A division of the Massagetæ attacks and slaughters the feeble portion of Cyrus's army; and then, after eating and drinking greedily, lies down to sleep. Cyrus then rushes on them, and slays several, but takes the far greater number prisoners, and among them Spargapises, son of Tomyris, queen of the Massagetæ. The queen sends to demand his release, and threatens vengeance in case of refusal. Cyrus takes no notice of the message; and Spargapises, on recovery from his drunken fit, kills himself in despair. Tomyris marches against Cyrus with

C. 209.
The vision of
Cyrus.

C. 210.

C. 211.
Cyrus, by stratagem, slays
or takes prisoners a third
of the army
the Massagetæ.

C. 212.

Spargapises,
their leader,
slays himself

C. 213, 214

The Persians
are routed, and
Cyrus slain.

a large force, and after an obstinate engagement routs the Persians, and slays their king, in the twenty-ninth year of his reign. She cuts off his head and throws it into a vessel full of blood, having before promised to give him his fill of it.

HERODOTUS.

BOOK II.

EUTERPE.

CAMBYSES the son of Cyrus by Cassandane, having succeeded to the throne of Persia, prepares an expedition against the Egyptians. Before Herodotus relates this expedition, he describes the country of the Egyptians together with their manners, religion, etc. and gives an epitome of Egyptian History¹.

C. 1.

Cambyses succeeds Cyrus, B. C. 530, and prepares to invade Egypt.

Before the reign of Psammetichus the Egyptians were accustomed to consider themselves the most ancient people on earth; but he proved that the Phrygians were a more ancient people, by shutting up two children for two years, and then finding that the only word which they

C. 2.

The Egyptians proved in the reign of Psammetichus to be less ancient than the Phrygians.

¹ The Egyptian history which Herodotus gives from the accounts of the priests, is in great part, if not wholly, fabulous; many of the events which they mention being proved by chronologists to bear dates previous to the deluge. No Christian, therefore, in his senses, will think of wasting his time in so absurd a manner, as in studying the foolish representations of those priests. EUTERPE is nevertheless valuable by the accounts it contains of the monuments, manners, and customs of the inhabitants; the veracity of which cannot be called into doubt: but as those portions do not come within the scope of an historical summary, while on the other hand it would be highly impertinent to epitomize a fabulous chronology, the reader must excuse the brevity of the summary of this book.

uttered was "Bekos," which on enquiring he found to signify "bread" in the Phrygian language². Herodotus has heard this together with many other strange tales from the priests of Vulcan, whom he visited at Memphis, Thebes, and Heliopolis³.

C. 3. The Egyptians are the first who divided the year into twelve portions. They make every month to consist of thirty days, and add five days at the end of each year. The Egyptians say that they were the first who gave names and erected altars to the gods. They also say that Menes was the first mortal who reigned over Egypt; and that in his reign all Egypt, except the Theban portion, was a marsh; that in those days nothing was to be seen of the lands now existing below the lake Moeris, which is seven days' sail from the sea. Herodotus thinks that the Egypt to which the Greeks sailed was a country gained from the river by the Egyptians⁴, and that for three days' sail above

C. 4. The Egyptians the first who divided the year, and who gave names to the gods.

Menes the first king of Egypt.

C. 5. In his time the country was a marsh.

² These children probably pronounced the word "Bec," the cry of goats, which they tried to imitate—*os* being a termination peculiar to the Greek tongue.

³ There were two places named Heliopolis, which has caused much confusion. This is universally allowed to have been at Matarea. It is supposed to have been the On of Scripture.

⁴ This opinion was adopted by all the ancients and many of the moderns. If it be true, all the country from Memphis to the sea must have been formerly a gulf of the Mediterranean,

the lake Moëris the country is of a similar nature. The soil brought down by the river extends to one day's sail (one thousand three hundred stadia according to Herodotus, iv, 86) from the coast, as if you sound at that distance the lead will bring up mud in eleven fathom water.

The extent of Egypt along the coast from the gulf of Plinthinites to the lake Serbonis under Mount Casius, is sixty schoeni (each schoenus being sixty stadia); from the coast inland to Heliopolis the distance is fifteen hundred stadia, being fifteen stadia more than the distance from the altar of the twelve gods at Athens⁵, to the temple of Olympian Jupiter at Pisa. All the country from the sea to Heliopolis is flat, without water, and marshy. As you ascend from Heliopolis Egypt becomes narrow, being bounded on one side by the mountains of Arabia, which run from north to south, and on the other by a rocky mountain covered with

C. . .
The extent of
Egypt along
the coast from
Plinthine to
the lake
Serbonis.
C. 7.

C. 8.

parallel to the Arabian gulf. The earth must have been raised up by little and little from a deposit of mud which the waters of the Nile carry with them.

⁵ This altar was in the Pythic place of Athens. Pisistratus son of Hippias dedicated it to the twelve gods when he was archon.

Herodotus in this place speaks of the different itinerary measures in use among different nations, according to the greater or less extent of their territory. A parasang was thirty stadia, a schoenus sixty stadia.—C. 6.

sand, which separates it from Libya; in the narrowest parts, the distance between these two mountains is only about two hundred stadia. At the end of four days' voyage up the stream, Egypt again increases in breadth. From Heliopolis to Thebes is four thousand eight hundred and sixty stadia⁶, or nine days' voyage (making six thousand one hundred and twenty stadia from the sea) from Thebes to Elephantis is eighteen hundred stadia.

C. 9.
Also from the
sea to Thebes,
and from
Thebes to
Elephantis.

C. 10. Herodotus thinks that the space between the two mountains was formerly a gulf of the sea.

C. 11. The Achelous has produced the same effects as the Nile⁷. He compares this supposed gulf with the Arabian gulf, which latter he thinks might be filled by the mud of the Nile in twenty

C. 12. thousand, or even ten thousand years. Another argument in favour of his theory is the fact that the soil of Egypt is totally different from that of Libya, Arabia, and Syria.

C. 13. He also states as a proof, that under king

⁶ Herodotus says, " From Heliopolis to Thebes there are four thousand eight hundred and sixty stadia, and from the sea to Heliopolis one thousand five hundred stadia" (C. 7.); then according to this, from the coast to Thebes there are six thousand three hundred and sixty. In the text he has six thousand one hundred and thirty. The mistake probably lies with the copyists.

⁷ The Echinades are described by Thucydides, B. ii, C. 102.

Mœris, (as the priests told him,) whenever the river rose eight cubits, it watered the part of Egypt below Memphis, but in the time of Herodotus, ninety years after the death of Mœris, it did not water the country unless it rose fifteen or sixteen.

The most fertile part of Egypt is the Delta, where the corn is trodden into the earth by swine without any other preparation. Herodotus however is of opinion that if the land goes on increasing in bulk, the Nile will be unable to overflow it, and the Egyptians will perish of hunger: a fate which they themselves considered likely to befall the Greeks, if rain should be withheld.

C. 14.
The Delta
the most fer-
tile part of
Egypt.

The Ionians say that only the Delta is properly called Egypt, and that it extends along the sea from the place called the tower of Perseus to the Tarichæa of Pelusium, a space of forty schœni; and that from the sea inland it extends to the city of Cercasorum, near which the Nile divides, one branch flowing to Pelusium, the other to Canopus*: and that the rest of Ægypt belongs partly to Libya and partly to Arabia. Herodotus, however, refutes

C. 15.
The Ionians
say that the
Delta only is
Egypt.

The argume
of Herodot
against this
notion.

* This is the modern Aboukir. According to Strabo and others it received its name from Canopus, the pilot of Menelaus, who died there. This confirms Homer's opinion that Menelaus landed in Egypt.—See C. 119.

this notion by repeating that the Delta is but lately formed, and that if its inhabitants were the sole Egyptians, the absurdity of their supposing themselves to be the most ancient of nations is manifest. He thinks that the Egyptians have been ever since the human race existed; and that as their land extended, some remained in the Thebais, which was originally called Ægypt, whilst others came farther down.

C. 16. If the opinion of the Ionians were correct, they would prove themselves to be wrong in making their divisions of the globe, Europe, Asia, and Libya; and not rather Europe, Asia, Libya, and

C. 17. the Delta. Herodotus thinks that the whole country inhabited by the Egyptians is properly called Egypt, and that with regard to the limits of Asia and Libya none can be justly so called except the limits of the Ægyptians: but if according to the notion of the Ionians the Nile, were the boundary, one half of Egypt would belong Libya and the other to Asia. The Nile, beginning from the Catadupians⁹ and the city of Elephantis, flows in one stream as far as the city of Cercasorum, but from that city it is divided into three channels. The Pelusian east, the Canopic west, the Sebennitic running

The Nile enters Egypt at the Catadupians and flows in one stream as far as Cercasorum.

⁹ I. e. at the second cataract; the large one is in Ethiopa.—
LARCHER.

straight through the Delta into the sea. There are also two other mouths diverging from the Sebennitic, called the Saitic and the Mendesian. The Bolbitine and Bucolic mouths were excavated by art. Herodotus relates in favour of his opinion an answer which the oracle of Jupiter Ammon gave to certain inhabitants of the cities of Marea and Apis, who wished to be allowed to eat heifer's flesh, being not Egyptians but Libyans; but the oracle declared that "all the land which the Nile overflows is Egypt, and that all are Egyptians, who inhabiting below the city of Elephantis, drink of its stream."

Its seven mouths: two of them artificial.

C. 18.

The answer Jupiter Ammon with respect to the boundary of Ægypt.

The Nile begins to rise⁷ at the summer solstice, and the inundation lasts one hundred days. Three ways for accounting for this phenomenon have been proposed; viz. 1st, the blowing of the Etesian gales; 2nd, that the river coming from the ocean is itself the cause of these changes, and that the ocean flows round the earth⁸; 3rd, that the Nile proceeds

C. 19.

C. 20.

Three ways accounting the overflowing of the Nile.

C. 21.

C. 22.

⁷ The inundation regularly commences about July, or three weeks after the rains have begun to fall in Ethiopia.—LARCHER.

⁸ This explanation seems to be as follows: the ocean, which the ancients regarded as composed of fresh water, encompasses the earth; when the periodical north-east or etesian gales blow, a great body of water is driven down towards the south-west quarter of the ocean, where it opens into the Nile;

- from melted snow. To the first of these theories Herodotus replies, that if the Etesian gales were the cause of the Nile's rising, how comes it that the Nile has several times risen when the Etesian gales did not blow; and besides, if it were so, all the other rivers which flow in an opposite direction to the Etesian gales would be affected in same manner as the Nile, which is not the case': the second theory hardly deserves refutation, as no such river as the Ocean has ever existed except in the dreams of poets, by some of whom it was first invented; the third theory he considers the most plausible, but he proves from the appearances of nature that the Nile flows from a hotter instead of a colder climate, for the winds which blow from it are warm; there is no rain (which there would be if there were snow) and the tenderest animals remain there the year through. Herodotus himself thinks that the rise of the Nile is owing to the sun, which being
- C. 23.
- C. 24.
Herodotus objects to them all, and proposes a theory of his own.
- C. 25, 26.

the consequence is, that the superabundant waters rush into the channel of the river, and cause it to overflow the neighbouring country: a theory, in truth, savouring highly of the absurd and marvellous.

⁹ The north winds, which cause the Nile to rise by driving the clouds against the mountains of Ethiopia, also cause it in another way, for they drive in the water from the sea, and keep back the waters of the river in such a manner as to raise the waters above.—Pococke.

driven by the winter from its former course passes to the upper regions of Libya, and then attracts the water from the river; but in summer the sun returns to the middle of the firmament, and attracts no more water from the Nile than from other rivers¹. Herodotus thinks that if the seasons were changed, and the North became South, the Ister would be affected in the same manner as the Nile now is. The heat of the upper region is the cause why no fresh breezes² blow from the river.

C. 27.
Why there
no fresh
breezes on
Nile.

With respect to the sources of the Nile Herodotus could gain no information from any one, except from the treasurer in the temple of Minerva at Sais, who pretended (though Herodotus thinks he was in jest) that he was perfectly acquainted with it.

C. 28.
The sources
the Nile un-
known.

According to the account of this man there

The account
given of the
by the trea-
surer of Mi-
nerva.

¹ This reasoning of Herodotus is refuted by Diodorus Siculus and by Aristides.

"If the sun attracted moisture from the Nile during the winter season, it would be the same with respect to the other rivers of Libya, and in like manner diminish the force of the currents. As this is not the fact, the reasoning of this author falls to the ground. The rivers of Greece are increased during the winter, not on account of their distance from the sun, but from the frequency of the rains."

² *αἶθα* differs from *ἀνεμος*. *Αἶθα* is a wind that rises from exhalations from damp places, such as rivers, etc. and is therefore cold; *ἀνεμος* is an agitation of the air. Over all rivers there is a current of fresh air; over the Nile the current is warm.

are two peaked mountains situated between Syene³ and Elephantis, the names of which mountains are Crophi and Mophi, and the sources of the Nile, which are bottomless, come from between these two mountains; one half of the water flows northward into Egypt, and the other half southward into Ethiopia. Psammetichus proved that the sources are bottomless by casting into them a cable of one thousand orgyæ in length, which did not reach the bottom.

C. 29.
Above Ele-
phantis He-
rodotus speaks
of the country
from hearsay.

As far as the city of Elephantis Herodotus had personally visited the country, beyond that place his information is from hearsay. As you ascend from Elephantis, the country is on a slope, and the boat is drawn against the current by a rope attached to each side⁴. This sort of navigation lasts for four days, during which time you pass over twelve schoeni, the Nile all the while winding like the Mæander: you come next to a plain, where the Nile flows round an island called Tachompsa, half of which is

Tachompsa.

³ Syene is on the confines of Ethiopia, having the island of Elephantine before it, and is situated directly under the tropic.

A well is dug there which marks the summer solstice: when the day arrives the vertical sun darts his rays to the bottom of the well, and his whole image is reflected.—See Strabo, B. xvii.

⁴ “tied like an ox.” This must mean, that a rope is fastened on both sides of the boat, as you would harness an ox to the plough; by means of which she is towed up from both banks.

inhabited by Ethiopians, the other half by Egyptians. Close to the island is a vast lake, the shores of which are inhabited by Egyptian nomades; having crossed this lake you fall again into the stream of the Nile, which discharges itself into the lake. Then disembarking you perform a journey of forty days on the bank of the river, the water being too full of rocks and shoals for navigation. You then re-embark and sail twelve days until you come to Meroë⁵, where is an oracle of Jupiter, to whom Meroë. and Bacchus they pay the greatest veneration. Continuing your navigation, within the same C. 30. time as you came from Elephantis to Meroë, you reach the Automoli, who bear the name of Asmach, a word which signifies "they who The Autom stand on the king's left hand." They consist of two hundred and forty thousand Egyptian warriors, who had deserted from king Psammetichus because he had left them three years in garrison at Elephantis, without sending to relieve them.

From Elephantis to these Automoli is a journey of four months. The river comes from the West; but beyond this nobody can give any account of it. C. 31.

⁵ The city of Meroë is in an island formed by three rivers, viz. the Nile, Astapus, and Astaboras; or by the Bahr-el-Biad, Abarvi, and Tacazzi.

C. 32.
Herodotus relates a story which he has heard respecting the source of the Nile.

Herodotus, however, has heard from certain men of Cyrene, that they had been to the oracle of Ammon, and had there met with Etearchus, king of the Ammonians, who told them that "there had once come to him certain Nasamones (inhabitants of the Syrtis, and part of the country eastward of the Syrtis) who told him, that five noble youths of their country once sent out to explore the deserts of Libya, and that after traversing the inhabited portion of Libya and a portion of the desert, they met with some fruit trees, and as they were plucking the fruits they were seized by some pygmies, who carried them off across some marshes to their city, near which flowed a wide river, the stream of which came from west to east; and in that river were crocodiles. This stream

C. 33, 34.

Etearchus conjectured to be the Nile, and Herodotus approves of his conjecture, being of opinion that the course of the Nile from its head to the place where it discharges its water in Egypt, is equal in length to that of the Ister from its source to its mouth in the Euxine sea⁶.

C. 35, 36.
Herodotus describes the customs, etc. of Egypt.

Having described the geography of Egypt,

⁶ Mr. Laurent, in his English translation, has followed Schweighæuser in rendering the words *ἐκ τῶν ἴσων μέτρων ὁρμᾷται*, "runs in a direction parallel to the Ister;" but the best translation is perhaps that of Larcher, "Je pense qu'il part des mêmes points que l'Ister."

Herodotus proceeds to give an account of its various customs, etc. which on account of the physical peculiarities of their country are totally opposite in many respects to those of all other countries; for instance, their women go to market whilst their men remain at home and weave⁷. They drive the woof below in weaving, whereas all other nations drive it above; the men carry burdens on their heads, the women on their shoulders; only men serve in the temples of the gods and goddesses. Many other peculiar customs are mentioned, religious and social. The Egyptians write from right to left, contrary to the Greeks. They make use of two sorts of letters, the sacred and the vulgar.

The people drink out of brazen vessels, which they wash every day. They wear linen garments and practise circumcision. The priests shave the whole of their bodies every third day, and wash twice every day, and twice every night. The Egyptians consider beans an impure food. The priests wear garments of linen and shoes of byblus; they are maintained at

C. 37.
Privileges, c
ties, etc. of t
priests.

⁷ The employments of the two sexes prove that in Egypt the women had more authority than the men, although Herodotus says nothing about it. Diodorus Siculus is of this opinion, and thinks that by this custom they wished to perpetuate their gratitude to Isis for her kind and mild government over them. See Diod. Sic. i, 27.

the public expense, but it is not permitted them to taste fish. Each god has several priests, and the priesthood is handed down from father to son^a. The bulls are sacred to Epaphus, and before one is sacrificed he must be examined and marked by a priest; it is a capital offence to sacrifice a bull without its being thus marked.

C. 38.
sacrifices.

C. 39. When they sacrifice, they cut off the head of the victim, and pronounce imprecations on it, praying that "whatever evil is to happen to those who offer the sacrifice, or to Egypt, it may fall on that head^b." On great occasions they stuff the bodies of the victims with bread, honey, raisins, figs, frankincense, myrrh, etc. and burn it, bewailing themselves all the time it is burning, and then feasting on the legs and other parts that are left.

C. 41. Cows are never sacrificed, being considered sacred to Isis, (the Io of the Greeks,) who is represented with cow's horns. The Egyptians dislike the Greeks on account of their opposite usages. The cows which die are cast into the river; the males are buried, and after a time

^a The priests composed a distinct class among the Egyptians, as the Levites among the Jews, and the Brahmins among the Indians.

^b All this description of the ceremony performed with the head of the victim, bears a marked resemblance to that of the scape-goat in Leviticus xvi, 21.

the bones are disinterred and sent to Atar-bechis¹, a city of Prosopitis, an island in the Delta. Isis, and Osiris (who is the same as Bacchus) are worshipped by all the Egyptians, but the other gods are not indiscriminately worshipped by them all. The Thebans refrain from sheep, and offer goats; the Mendesians do the contrary. The Thebans never sacrifice rams, because Jupiter appeared to Hercules in the fleece of one; hence the Egyptians represent Jupiter with a ram's head, and the Ammonians, who are a colony of Egyptians and Ethiopians, do the same. Herodotus thinks that they derived the name of Ammonians from Ammon, the Egyptian name for Jupiter. Once a year they slay a ram, and envelope the statue of Jupiter in his skin.

C. 42.
Isis and Osiris
worshipped
all the Egyptians.

Why the Thebans
never sacrifice
rams.

Hercules was one of the twelve ancient Egyptian deities; they were originally eight. Herodotus thinks that the name of the Greek Hercules was derived from Egypt. Herodotus thought it worth while to visit Tyre of Phœnicia (where he saw a temple of Hercules with two columns, one of gold, the other of emerald stone) and Thasus, where was another temple,

C. 43.
The name of
the Greek
Hercules derived
from Egypt.

C. 44.

¹ "Atar" means "Venus," and "Bek" a "city." Strabo and Pliny call it *Ἀφροδίτης πόλις*.

built by the Phœnicians². The result of his enquiries convinced him that Hercules was an ancient god, and that those of the Greeks act most wisely who honour two, the one whom they call the Olympian, as a god, the other as a hero. A foolish story is also related by the Greeks, that Hercules on his arrival in Egypt was about to be sacrificed, when he burst his bonds, and slew those who would have slain him. Herodotus shows the absurdity of this fable, by proving that the Egyptians have never offered human victims.

C. 45.
Ridiculous
story respect-
ing Hercules.

C. 46. The Mendesians will not sacrifice goats or bucks, because Pan is represented with the face of the former and the legs of the latter. One buck is particularly venerated among them, and when he dies, the whole province goes into mourning. In the Egyptian tongue the buck and Pan are both called Mendes.

² He had heard from the priests of Egypt an account of the antiquity of the worship of Hercules, which was calculated to startle a Greek: desirous of arriving at the truth in a point so important as connected with the religion of his country, he proceeded to Tyre, and from thence to the island of Thasos, two places celebrated for the antiquity of their temples of Hercules: finding that the traditions of the Egyptian, Tyrian, and Thasian priests pretty nearly agreed, he concluded, with good reason, that those Greeks acted more consonantly to probability who possessed two temples of Hercules, one of the hero and the other of the god.

The Egyptians consider a hog the most unclean of all animals, and will not allow a swineherd to enter their temples. They offer, however, swine to the moon and to Bacchus. Herodotus thinks that the Greek rites of Bacchus were taught them by Melampus³, who probably learnt them from Cadmus. Herodotus will not allow that the Egyptians have derived this or any other ceremony from the Greeks. The names of the Grecian deities were principally derived from Egypt; some they learnt from the Pelasgi, and the name of Neptune they got from the Libyans. They learned the rites of the Cabiri from the Pelasgi, who originally dwelt in the same country with the Athenians, and from them the Athenians first learnt these ceremonies.

C. 47, 48.

C. 49.

C. 50.

The names of the Grecian deities principally derived from Egypt.

C. 51.

The rites of the Cabiri learnt from the Pelasgi.

The Pelasgi had originally no names for the deities, but called them all *θεοί*, from the old verb *θῶ*, because they placed all things in order. After a time they adopted by consent of the oracle at Dodona (the only one then in existence) the Egyptian names, with the exception of that of Bacchus, which they learnt at a subsequent period. Hesiod and Homer, who

C. 52.

Two stories respecting the origin of the oracles at Dodona and Ammon.

C. 53.

³ Melampus was exposed by his mother Rhodope when a child. All his body was covered except his feet, which the sun scorched and blackened. Hence he was called *Melampus*. He was a celebrated soothsayer and physician, and after death received divine honours. See also ix. 33.

- flourished about four hundred years⁴ before Herodotus, were the first who framed a theogony for the Greeks. With regard to the oracles of Dodona and Ammon, two stories were told to Herodotus; 1st, the priests of Theban Jupiter informed him that the oracles owed their origin to two priestesses who were taken away from Thebes by certain Phœnicians; and 2ndly, he was told by the prophetesses at Dodona that two black doves flew from Thebes, and settling one at Dodona, the other in Libya, announced that there should be oracles in those places.
- C. 56, 57. Herodotus explains this last story, by supposing that the women were called doves by the Dodonians, because they spoke a strange language, and black, because they were Egyptians; and that when the women began to speak intelligibly to them they said the doves spoke with a human voice.
- C. 58. Herodotus is fully convinced that the Greeks learnt their religious ceremonies, etc. from the Egyptians.
- C. 59. The Egyptians have several festivals in the
- C. 54. Herodotus's own opinion on the subject.
- C. 55. Herodotus's own opinion on the subject.
- C. 56, 57. Herodotus's own opinion on the subject.
- C. 58. Herodotus's own opinion on the subject.
- C. 59. Herodotus's own opinion on the subject.

⁴ Herodotus was born fifty-three years before the Peloponnesian war, i. e. B. C. 484. Consequently the date of Homer and Hesiod must be B. C. 884.

The meaning of the word *πομπή* in this passage has caused much dispute. It probably means "collected the various fables of the Greeks into a regular system."

course of the year: the most remarkable are, the feast of Diana, at Bubastis; that of Isis (the Demeter or Ceres of the Greeks), at Busiris in the Delta; that of Minerva, at Sais; that of the Sun, at Heliopolis; that of Latona, at Buto; and that of Mars, at Papremis. At Bubastis a tumultuous assemblage of both sexes embark in boats, and as they pass any town, the women abuse the female inhabitants of the place. In the festival of Isis the persons present bewail themselves; but in whose honour this is done Herodotus does not like to mention. The Carians resident in Egypt cut their faces with swords on these occasions. At Sais there is a grand illumination⁵, the reason of which is also a mystery. At Papremis a fight takes place in honour of Mars, between two parties armed with clubs, in commemoration, as it is said, of Mars having at the head of some followers forced his way to the presence of his mother, whose attendants, not knowing him, were unwilling to admit him.

C. 60.

C. 61.

C. 62.

C. 63.

C. 64.

Herodotus mentions some instances of the scrupulous respect which the Egyptians show towards the temples of their gods.

⁵ This feast, which much resembles the feast of lamps observed from time immemorial in China, seems to confirm the opinion of M. de Guignes, who was one of the first who suspected that China was a colony of Egypt.—*Larcher*.

- C. 65. **Egypt, although bordering on Libya, does not abound greatly in animals. Some of those which they have are considered sacred, and the care of them is a hereditary office in certain families: they are supported by the offerings made to the god to whom they are consecrated. To kill any of these designedly, is death; but the accidental murder of one may be expiated by a fine, except in the case of an ibis or a hawk, which it is a capital offence to kill under any circumstances. The breed of cats is thinned by the males devouring the kittens. When one of this species dies, it is embalmed and buried with great solemnity at Bubastis. Dogs and ichneumons¹ are buried in the towns where they die, mice and hawks at Buto, ibises at Hermopolis², and bears and wolves wherever the carcase is found.**
- C. 66.
- C. 67.
- C. 68. **The crocodile inhabits both land and water. During the four severest months of the winter**

¹ This animal is found both in Upper and Lower Egypt. It creeps slowly along, as if ready to seize its prey; it feeds on plants, eggs, and fowls. In Upper Egypt it searches for the eggs of the crocodile, which lie hid in the sand, and eats them. It may be easily tamed, and goes about the houses like a cat. It makes a growling noise, and barks when it is very angry.—*Hasselquist.*

² There were three places of this name in Egypt. The one in Upper Egypt is probably here meant, because the building called Ibeum (apparently from these birds) was not far from it.

it eats nothing; from a very minute animal it grows to the length of seventeen cubits or more; it is quick-sighted on land, but blind in the water. All other animals avoid it except the trochilus³, which is a favourite of the crocodile, because it gets into his throat and destroys the leeches which collect there. Those among the Egyptians who consider the crocodile sacred, (as the people of Thebes and near the lake Moeris,) cherish one with great care whilst alive, and at its death bury it in a sacred tomb. On the other hand the people of Elephantis use the crocodile as food. The name of "crocodile" was given them by the Ionians, from their resemblance to a lizard: the native name is "champsæ⁴." The most approved mode of taking the crocodile is by means of a hook baited with pork, the crocodile having been first attracted by the cries of a pig brought for that purpose. Among the other animals of Egypt are the hippopotamus, the otter, the lepidotus, the eel; and among birds the chenalopex⁵. These three last are considered sacred. Of the

C. 69.

C. 70.

Manner of taking the codile.

C. 71, 7

C. 73.

³ Probably "a wren," but much disputed.

⁴ According to Pococke the modern Egyptians now call them "Timsah," which is nearly the same thing.

⁵ The reader may consult Larcher's notes respecting the trochilus, the lepidotus, the chenalopex, and the crex, which are too long for insertion here.

phoenix strange tales are told : that it appears only once in five hundred years ; and that it brings its parent from Arabia, and buries him in the temple of the sun. There are sacred serpents in the vicinity of Thebes ; and winged serpents⁶ in Arabia, which are destroyed by the ibises when they attempt to enter Egypt. The ibis is of a dark colour, has the legs of the crane, the bill crooked. There is another sort which is bald-headed, and nearly white.

C. 74.

C. 75.

C. 76.

Description of
the ibis.

C. 77.

The Egyptians
a very healthy
people.

C. 78.

Curious cere-
mony at their
feasts.

C. 79.

Their national
music.

The Egyptians in the arable parts of the country are the best acquainted with history of any people that Herodotus has met with. They are, next to the Libyans, the most healthy of men ; which Herodotus ascribes to the slight change that takes place in the seasons. They feed on loaves made of olyra, and drink beer, as there are no vines in their country. They also eat the flesh of all the birds, beasts, and fishes which are not sacred. At their feasts a coffin is carried round containing the representation of a corpse, and each guest is exhorted to enjoy himself while life lasts, for that after death he shall be as that is.

The Egyptians are much attached to national usages. They have a song called by the

⁶ We find these mentioned in Isaiah xxx, 6.

Egyptians Maneros, which they say is the first and only song they have: the Egyptians say that it was composed in honour of the only son of their first king. The same song, under the name of Linus, is sung by the Phœnicians, Cyprians, and others. The Egyptians resemble the Lacedæmonians in the respect paid by youth to age. Unlike the Greeks, they prostrate themselves when they salute each other. They wear a linen dress called calasius, and over that they throw a woollen mantle. Woollen, however, is never taken into the temples, nor is any one buried in it. This custom agrees with the Orphic or Bacchic ceremonies, which are Egyptian and Pythagorean⁷. Among the Egyptians every month and day is sacred to some divinity: they observe and register all unusual occurrences. There are several oracular temples in Egypt; but the most venerated is that of Latona, in the city of Buto. Among their physicians, each practitioner cures but one disease: thus there are physicians for the head, for the eyes, etc. On the death of any person of consideration the women of the house cover

C. 80.
Respect paid
to old age.

C. 81.
Dress.

C. 82.

C. 83.
Many oracles
in Egypt;
of Latona
honoured.

C. 84.
Physicians.

C. 85.
Mourning.

⁷ Pythagoras adopted the mode of living which the Egyptian priests practised, and which was founded on the nature of their climate, without considering that the same was not suitable to the climate of Greece.

their heads and faces with mud, and go round the town beating their breasts; the men do the same; and when they have performed this ceremony they convey the body away to be embalmed.

C. 86.
three modes
embalming.

This ceremony is performed in three several ways by persons on purpose, who submit to the inspection of the persons who bring a corpse to be embalmed, a wooden model of each of these modes. In the first and most expensive mode the embalmers extract the brain and bowels; and after keeping the corpse seventy days in a pickle of nitre⁸, they wrap it in cotton cloth, which they smear with gum⁹, and then deliver the body to the relations, who, after enclosing it in a chest made in the form of a man, place it upright against the wall of a sepulchre. In the second mode they destroy the intestines by means of injections of cedar oil; and in the third, which is the mode adopted by the poor, they wash the inside with *syrmaea*¹, and after letting the body remain in pickle for seventy days, return it to the relations. Women of

C. 87.

C. 88.

C. 89.

⁸ This was not like our nitre, but a fixed alkaline root.

⁹ Gum arabic, produced from the acacia, which is very common in Upper Asia.—*Pococke*.

¹ This word is used to signify a radish, C. 125 of this book. It is not determined what is meant by it in this place; perhaps an infusion of some plant.

rank and beauty are not delivered to the embalmers until they have been dead three or four days. Bodies which are cast up by the river must be buried at the expense of that city near which they are found, and in the most sumptuous manner. The priests of the Nile³ in this case perform all the ceremonies. Although the Egyptians are in general averse to practising any Grecian rites, yet, at a temple of Perseus, in Chemmis, a city of the Theban portion near Neapólis, gymnastic games, after the fashion of the Greeks, are performed in honour of Perseus, the son of Danaë, who, according to the tradition of the Egyptians, was originally of the city of Chemmis. They say that Perseus often appears to them. The inhabitants of the marshes live in a very simple manner on the flower and root of the lotus⁴, the stalk of the byblus, and dried fish.

C. 90.

C. 91.
Temple of Perseus at Chemmis.C. 92.
Inhabitants of the marshes.

A curious account is here given by Herodotus of the manner in which the fish are impregnated

C. 93.
Curious account of the fish.

³ It would seem from this passage that there were priests of the Nile in every place on its banks.

⁴ The two species of lotus mentioned by Herodotus in this chapter were a kind of nymphæa or water lily.—*Larcher*.

The lotus is an aquatic plant peculiar to Egypt, which grows in rivulets and on the sides of lakes. There are two species, one with a white, the other with a bluish flower.—*Savary*.

in their passage towards the sea. Those which are taken on their way down have the left side of the head bruised ; in those which are returning it is the right which is rubbed. Herodotus explains this by saying, that in each instance they keep near the shore to avoid the current.

C. 94. The Egyptians who inhabit the marshes make use of an oil extracted from the fruit of the sillicyprion, and which they call "cici⁴."

C. 95. In the country above the fens the people defend themselves against the attacks of the gnats by sleeping at the tops of high towers: in the fens, they sleep wrapped up in their fishing nets⁵, which the gnats will not penetrate.

C. 96. Herodotus here describes at some length the description of vessels with which the Egyptians navigate the Nile. They are made of the acacia, cut into blocks about two cubits in length, and fastened together with wooden pins; the seams are caulked with byblus, of which the sails are also composed. They have one rudder, and the mast is made of thorn. They are generally towed up stream; but in coming down they

⁴ This is the "ricinus" of the Latins, and the "palma Christi" of our gardens, the seeds of which furnish the castor oil of the apothecary.—*Larcher*.

⁵ This net is called by Juvenal "conopeum," from *κόνωψ*. —*Juv. Sat. vi, 80.*

are drawn along by a hurdle, to which they are fastened, and steadied by a stone fastened by a cable to the poop. The name of this sort of vessel is "baris."

When the country is overflowed, only the cities remain visible; and the vessels no longer navigate the channel of the Nile, but sail across the country. Among the places which you pass in sailing from the sea to Naucratis, and through the plain to Canopus, is the city of Anthylla, which furnished the wife of the king of Egypt, and afterwards the wife of the king of Persia, with shoes. You also pass Archandrus, which derived its name from Archandrus of Phthia, the son-in-law of Danaus.

C. 97.

C. 98.
Anthylla at
Archandru

Thus far Herodotus has been describing things which he has either seen himself or ascertained by enquiry. He now proceeds to give the history of the Egyptians as he has heard it from the priests⁶.

C. 99.

The ancient kings, from Menes to Mœris, were three hundred and thirty; of whom eighteen were Ethiopians, one a native queen, Nitocris.

C. 100.

⁶ It must not be forgotten, that in this and subsequent chapters, most of the infinitives are governed by "*οἱ ἱπῆες λέγουσιν*." So that we must remember Herodotus speaks from what he has *heard*, not from his own fancy or opinions.

*Names and chief exploits of the Egyptian
Sovereigns mentioned by Herodotus.*

- B. C.
2235. **MENES**: he secured Memphis from inundation by raising mounds: built Memphis anew; built the temple of Vulcan.—C. 99.
1194. **NITOCRIS** avenges her brother's death by drowning the guilty Egyptians.—C. 100.
1446. **MÆRIS** makes a lake, builds pyramids, and the northern porch of the temple of Vulcan.—C. 101.
1416. **SESOSTRIS** reduces a vast quantity of territory in Africa and Asia, crosses over to Europe, penetrates as far as Scythia, and a part of his army is supposed to have colonized Colchis; he intersects Egypt with many canals.—C. 102—110.
1357. **PHERO**: in his reign the Nile overflowed in an extraordinary manner.—C. 111.
1291. **PROTEUS**: in his reign Paris was driven by a storm to Egypt with Helen. Herodotus quotes many authorities, and gives his reasons for supposing that Helen was never at Troy.—C. 112—120.
1237. **RHAMPSINITUS**: he amassed great wealth, which was laid up in a curiously constructed treasury, and this was broken into by two thieves; supposed to have gone down into hell and played at dice with Ceres; in his reign Egypt flourished greatly; he adorns the temple of Vulcan with two statues of Summer and Winter.—C. 121—123.

CHEOPS built the large pyramid, eight hundred feet high, eight hundred feet in the width of the sides.—C. 124—126. 1182.

CHEPHREN builds a pyramid forty feet lower than the large one; in the reign of these two last kings no religious worship was permitted.—C. 127, 128. 1132.

MYCERINUS reopened the temples; built a smaller pyramid; story of Rhodopis.—C. 129—135. 1076.

ASYCHIS establishes a law concerning loans; builds a pyramid of brick made from the mud of the lake.—C. 136. 1056.

ANYSIS: blind; driven out by Sabacon, king of Ethiopia; conceals himself for fifty years in the island of Elbo; regains his crown B. C. 901. A break in the history arises here.—C. 137. 1006.

SABACON, an Ethiopian, reigns with mildness; elevates the situation of the Egyptian cities by embankments; warned by a dream, resigns his crown after fifty years.—C. 137—140. 765.

SETHON: Sennacherib's army destroyed at Pelusium (B. C. 712); story of the mice⁷.—C. 141. 715.

From Menes to Sethon are three hundred and forty-one generations, about one thousand three hundred and forty years; during which the sun had four times altered its regular course⁸.—C. 142—146.

⁷ This is founded on the fact related in Scripture.—See 2 Kings xix, 35; 2 Chron. xxxii, 21; Isaiah xxxvii, 36.

⁸ This bears out the Scripture facts of Joshua and Hezekiah. See Joshua x, 13; and Isaiah xxxviii, 8.

B. C.
671.

Twelve kings: build the great labyrinth and make the lake Mœris; they reign for fifteen years. C. 147—151.

656.

PSAMMETICHUS sole king; rewards the Ionians and Carians with land; besieges and takes Azotus⁹ after twenty-nine years.—C. 152—157.

617.

Necos¹ begins a canal from the Nile to the Red Sea; defeats the Jews (under Josiah) at Magdalum (Megiddo), and takes Cadytis (Jerusalem).—C. 158, 159.

601.

PSAMMIS: a deputation from Elis about the Olympic games; leads an expedition to Ethiopia.—C. 160.

595.

APRIES² fights the Tyrians; loses great part of his army in a battle with the Cyrenians; the Egyptians revolt under Amasis; battle between Apries and Amasis; Apries defeated; made prisoner; afterwards strangled.—C. 161—171.

570.

AMASIS builds a great many temples; gives Naucratis to the Greeks as a trading town, as well as other privileges; sends many offerings to different towns in Greece; marries Ladice, a woman of Cyrene.—C. 172—182.

⁹ Azotus is the Ashdod of Scripture.—See 1 Sam. v, 1, etc.

¹ The Pharaoh Necho of Scripture.—See 2 Kings, xxiii, 29; and 2 Chron. xxxvi, 1.

² He is the Pharaoh Hophra of Scripture.—See Ezek. xxx; Isaiah xx; Jer. xlv, 30, xlv, 17.

HERODOTUS.

BOOK III.

THALIA.

FROM THE INVASION OF EGYPT BY CAMBYSES, B. C. 525,
TO THE CAPTURE OF BABYLON BY DARIUS, B. C. 516¹.

CAMBYSES is induced to invade Egypt by the following circumstance. A physician, who had been sent by Amasis from Egypt to prescribe for a complaint of the eyes with which Cambyses was afflicted, is so indignant at being torn from his wife and family, that he advises Cambyses to demand the daughter of Amasis in marriage, being well aware either that her father would be filled with grief if he gave her up, or if he refused to do so would incur the hatred of the Persians. On receiving the message of Cambyses, Amasis being unwilling to give up his daughter, sends in her place Nitetis,

C. 1.
Cambyses is induced to invade Egypt by his anger at finding himself imposed on by Amasis.

¹ Herodotus here continues the history, which had been interrupted at B. ii, C. 2, by his digression concerning the history etc. of Egypt.

daughter of the late king Apries, and it is at the discovery of this imposture that Cambyses is so indignant as to resolve on invading Egypt².

C. 4.
By the advice of Phanes, Cambyses makes an alliance with the king of Arabia, who supplies him with water.

At this juncture there arrives in Persia one Phanes of Halicarnassus, a person who had been high in the confidence of Amasis, but for some reason had deserted from him, and although taken prisoner by a eunuch who was sent in pursuit of him, had contrived to escape. By the advice of this Phanes, Cambyses resolves on sending to the king of the Arabians, to request from him an undisturbed passage, the only practicable entrance into Egypt being through his country³. After pledging his faith,

C. 5—7.

² The Egyptians, however, say that Cambyses was the son of Nitetis, for that it was Cyrus who sent to demand her in marriage. In this they wilfully pervert history; 1st, because in Persia a bastard is not allowed to reign; and 2nd, because it is well known that Cambyses was the son of Cassandane, the daughter of Pharnaspes.—C. 2.

Another reason is given for the invasion of Egypt; viz. That Cambyses, when he was only ten years old, declared, in consequence of hearing his mother Cassandane complain of being neglected for the sake of Nitetis, that when he became a man he would turn Egypt upside down.—C. 3.

³ From Phœnicia to Cadytis, the country belongs to the Syrians of Palestine; from Cadytis along the sea coast to Jenysus it belongs to the king of Arabia; from Jenysus to the Lake Serbonis (where Egypt begins) it again belongs to the Syrians.—C. 5.

In the last mentioned portion water is so scarce, that the earthen jars which are brought into Egypt full of wine, are all filled with water and sent to the above mentioned Syrian desert.—C. 6.

and receiving it in return, Cambyses obtains from the Arabian prince a safe conduct through his country⁴. He is also supplied by the Arabians with water conveyed into the desert in camel skins, or, as some say, brought from the river Corys by means of a canal made of skins.

C. 9.

During these preparations Amasis king of Egypt dies, after a reign of forty-four years, and is succeeded by his son Psammenitus, who encamps in expectation of the arrival of Cambyses, towards the Pelusian mouth of the Nile⁵.

C. 10.
Amasis dies, and his son Psammenitus prepares to receive Cambyses.

The Persians having arrived in Egypt, and the Greek and Carian allies of the Egyptians having murdered the children of Phanes in the sight of their father, and drunk their blood; the two armies engage, and after a bloody fight the Egyptians are routed⁶, and driven into

C. 11.
The Egyptians are routed, and driven into Memphis.

C. 13.

⁴ The Arabians use the following ceremonies when they take an oath. A third person with a sharp stone makes an incision in the hand of each of the contracting parties, and with a rag from the garment of each, he smears with the blood seven stones, and while so doing he invokes Bacchus, whom they call Orotal, and Urania, whom they name Alilat.—C. 8.

⁵ During the reign of Psammenitus, it rained at Thebes, a phenomenon which has never occurred in upper Egypt either before or since that time.—C. 10.

⁶ Herodotus here notices the curious fact, that on the field of battle he found all the skulls of the Persians soft, and those of the Egyptians hard. He thinks the reason of this to be that the former wear turbans, whilst the latter shave their heads, which are in consequence hardened by the sun.—C. 12.

Cambyes
sends a ship of
Mitylene, the
crew of which
are murdered
by the Egyp-
tians.

C. 14.
behaviour of
Psammenitus
in his misfor-
tunes.

Memphis. Cambyes sends a vessel of Mitylene with a Persian herald on board to propose terms of capitulation; but the Egyptians sally out, destroy the vessel, and cut the crew to pieces. They are then besieged in Memphis, and after some time surrender. The Libyans and people of Cyrene and Barca surrender to Cambyes, and send presents, which are graciously received, except those of the Cyrenians, which on account of their trifling value (being only fifty minæ of silver) Cambyes scatters with his own hands among the troops. On the tenth day after the capture of Memphis, Psammenitus, with several of the Egyptian nobles, is seated in the suburbs by command of Cambyes, and their daughters are led by them in the garb of slaves, and afterwards their sons are led by to be put to death as a satisfaction for the Mitylenians slain at Memphis, ten Egyptians being sentenced to death for every Mitylenian. On both these occasions, whilst the others loudly lament, Psammenitus only bows his head to the ground. Seeing, however, an old friend of his begging alms, he bursts into tears. On being called on for an explanation of this conduct, he replies, that the fate of his friend is deserving of tears, but that his domestic calamities are too great to be expressed by grief. Cambyes is so pleased at this answer that he commands his

son's life to be spared. The order comes too late; but Psammenitus himself is kindly treated by Cambyzes, and would probably have received back the throne of Egypt (as Thannyra son of Inarus king of Libya, and Pausiris son of Amyrtæus had received back their father's crowns) had he not been detected in a conspiracy, for which he is put to death by drinking bull's blood. Proceeding from Memphis to Sais, Cambyzes disinters and insults the body of Amasis, and then burns it, shocking by this act the religious prejudices of the Persians, who regard fire as a god, and those of the Egyptians, who consider it as a beast (it being unlawful to permit a dead body to be devoured by beasts ⁷).

C. 15.
He is kindly treated by Cambyzes, but being afterwards detected in a conspiracy is put to death.

C. 16.
Cambyzes insults the body of Amasis.

Cambyzes now resolves on three expeditions, against the Carthaginians, the Ammonians, and the Ethiopian Macrobians. He determines to send his fleet against the Carthaginians, a detachment of his army against the Ammonians, and to send spies to the country of the Ethiopians, in order to ascertain among other things whether the celebrated table of

C. 17.
Determines to invade Carthage with his fleet, to attack the Ammonians, and to send spies to the country of the Ethiopians.

⁷ The Egyptians say that the body thus insulted was not that of Amasis, but of a person whom Amasis, having been warned by an oracle of what would happen, had caused to be buried at the entrance of his sepulchre. Herodotus, however, disbelieves this account.—C. 16.

C. 18. the sun (a meadow in the suburb filled with all sorts of boiled meat, which the inhabitants affirm to be the produce of the soil) really

C. 19. exists. Having resolved to send spies, Cambyzes sends for such of the Ichthyophagi out of the city of Elephantis as speak the language of the Ethiopians. Meanwhile he commands his fleet to steer towards Carthage; but the Phœnicians refuse to obey, the Carthaginians being a colony of their own. In consequence of this refusal the Carthaginians escape, Cambyzes being unwilling to force the Phœnicians, who (as well as the Cyprians) had joined him voluntarily.

The Phœnicians refuse to serve against the Carthaginians.

C. 20. The Ichthyophagi having been furnished with presents for the Ethiopians^a, viz. a purple cloak, a golden necklace, bracelets, an alabaster box of perfume, and a cask of palm wine, set out on their mission; and having been introduced into the presence of the Ethiopian king, and presented their offerings, are in return presented with a bow, which they are to carry to Cambyzes, and tell him that "when his subjects can bend such a bow as that, they may make war on the Ethiopian Macrobian; but until

Certain Ichthyophagi are sent as ambassadors to the king of the Ethiopians.

C. 21.

^a These Ethiopians are described to be the stoutest and handsomest of men. They elect for king that citizen who is tallest and strongest.—C. 20.

that time they may bless the gods that the Ethiopians have never thought of invading them." He asks what the purple cloak is; and the nature of the dye being explained to him, he remarks that the Persians and their garments are both deceitful. Being shown the necklace, he remarks that the Ethiopians have stronger chains than those: he also makes the same remark about the perfume as he had made about the cloak. He is much delighted with the wine; and remarks that without it the Persians, who eat dung (meaning bread), would not be able to live even as long as they do⁹. Cambyses, on the return of the spies, is so incensed that he marches immediately against the Ethiopians, without providing any food for his army. On his arrival at Thebes, he detaches a body of fifty thousand men, and commands them to enslave the Ammonites, and burn the shrine of

C. 22.

C. 25.

On their ret
Cambyses
marches
against the
thiopians, l
is compelled
want of pr
sions to ret

⁹ The Ichthyophagi having in their turn enquired respecting the length of life and diet of the Ethiopians, are told that most of them reach one hundred and twenty years, that their food is boiled meat, and their drink milk. They are shown a fountain, whose waters make those who bathe in them shining, as if they had been washed in oil. They are also shown prisoners bound in chains of gold, that metal being the commonest, and copper the rarest among them; they also see the table of the sun, and the bodies of the deceased Ethiopians encased in columns of glass (probably fossil salt, which is found in the neighbourhood in great abundance).—C. 33, 34.

Jupiter. Cambyzes with his main army marches on, but the men are soon reduced to such distress for want of provisions, as to be obliged, after devouring their sumpter horses, and living for some time on herbs, to decimate and eat one another. Cambyzes, alarmed at this, orders a retreat, and retires to Thebes, and thence to Memphis. The troops sent to enslave the Ammonians are traced as far as the city of Oasis, inhabited by certain Samians, and are afterwards said by the Ammonians to have been overwhelmed by the sands of the desert. At Memphis Cambyzes behaves like a madman in stabbing the god Apis¹ in the thigh, scourging his priests, and slaying his worshippers. As a punishment for this, according to the Egyptians he is smitten with madness. The first crime which he commits is the murder of his brother Smerdis, whom he had sent back into Persia, because he had nearly succeeded in bending the bow which the Ichthyophagi had brought from Ethiopia. In consequence of his having dreamt that he had seen Smerdis seated on the Persian throne with his head touching the

C. 26.
50,000 men
sent to enslave
the Ammoni-
ans are lost in
the sand.

C. 27—29.
Cambyzes
stabs Apis.

C. 30.

Sends Prexas-
pes to murder
his brother
Smerdis.

¹ The god Apis, or Epaphus, is a calf, the offspring of a heifer, which never conceives again. He is black, with a square white spot on his forehead, the image of an eagle on his back, the hairs of his tail double, and a beetle on his tongue.

—C. 28.

sky, Cambyzes despatches Prexaspes with orders to put Smerdis to death. Accordingly Prexaspes on his arrival at Susa murders him, either in the chase, or by drowning him in the Erythræan sea.

Cambyzes gives an additional proof of his frenzy in murdering his sister (with whom he cohabited²). The causes of this action are differently related. Some say that the lady was murdered because, seeing a dog come to the assistance of its brother in a combat with a young lion, she wept to think that there was nobody to succour Smerdis. Others assert, that whilst at table she pulled a lettuce to pieces, and asked the king whether it was more beautiful in that state or whole? On his replying "whole," she rejoined, "Yet hast thou imitated this lettuce, in diminishing the family of Cyrus." They say that Cambyzes, enraged at this, killed her with a kick.

C. 31.
Kills his sis

C. 32.

This madness of Cambyzes, whether it were a judgment for his behaviour to Apis, or the effect of epileptic fits, urges him to other acts of wickedness. He shoots with an arrow through

C. 33.

² Previously to this incestuous marriage Cambyzes had asked his judges whether there was any law which authorized him to marry his sister. They cautiously replied, that there was no such law; but that there was a law which authorized the king of the Persians to do as seemed good to him.—C. 31.

C. 34, 35.
Shoots the son
of Prexaspes.

the, heart the son of Prexaspes, because the father had told him that the Persians said he was too much addicted to wine. This reproof was doubly bitter to him, because the Persians, and particularly Croesus, had flattered him with being greater than his father; and he declares that if he strikes the heart of the youth, it will be a proof that what the Persians say of his senses being injured by drinking, is false. On

Buries twelve
Persians alive.

C. 36.
Orders the execution of Croesus, who escapes.

another occasion he wantonly buries twelve Persians with their heads downwards. Croesus ventures to reprove Cambyses, who, after reproaching him with the foolish advice which he had given his father, seizes a bow, intending to kill him, but Croesus runs out of his presence; Cambyses then orders him to be put to death, but the servants, to whom the execution is committed, preserve his life; and on the king expressing regret at his death, they produce him, at which Cambyses expresses his joy, but orders the servants to be slain for their disobedience.

C. 37.
Other insane
acts of Cambyses.

Among other mad actions, Cambyses opens the sepulchres of the dead, and enters the temple of Vulcan, as well as that of the Cabiri, in both of which he insults the images. Herodotus is clearly of opinion that his conduct was the effect of insanity³.

³ Otherwise, says Herodotus, he would never have insulted the religion and customs of his country; since every man is

Whilst Cambyzes is performing these mad tricks in Egypt, two of the magi, brothers, re-
Whilst Cambyzes is in Egypt, Smerdis Magus usurps the throne of Persia.

accustomed to consider the institutions of his own country the best in the world. In proof of this he relates an anecdote of Darius, who once proposed to certain Greeks to *eat* the bodies of their ancestors, and to some Indians to *burn* the bodies of theirs. In both cases the proposal was rejected with indignation.—C. 38.

Whilst Cambyzes was carrying on war against Egypt, the Lacedæmonians led an expedition against Polycrates, tyrant of Samos; who by the murder of his brother Pantagnotus, and expulsion of his brother Syloson (both of whom he had at first associated with him in the government), had become sole tyrant of the island. In this situation all his undertakings were crowned with success; he took possession of many of the cities in Ionia, and of several of the islands, especially Lesbos, whose inhabitants he enslaved.—C. 39.

The great prosperity of Polycrates induced Amasis (who had previously made an alliance with him) to remonstrate with him; and urge him not to provoke the jealousy of the gods by his uninterrupted success, but to deprive himself of something which he valued highly. Polycrates took his advice, and threw a valuable ring into the sea; but the ring was restored to him a few days after, being found in the belly of a fish which a fisherman had brought as a present to Polycrates. Amasis, on being informed of this event, immediately cancelled his alliance with Polycrates, being unwilling to be a friend to a man who was so inevitably to fall into misfortune.—C. 40—43.

When Cambyzes was meditating his expedition into Egypt, this Polycrates, being anxious to get rid of some turbulent spirits at Samos, sent to Cambyzes to desire that he would ask some troops of him; accordingly Cambyzes made the request, and Polycrates sent him forty triremes manned with the most turbulent, with a request that they might never be allowed to return. Some say that these men never reached Egypt, others that they fled from thence. At any rate they returned to Samos, engaged and routed the fleet of Polycrates, and then

volt against him. One of these men had been left by Cambyses superintendent of his house-

landing were themselves conquered and fled to Lacedæmon [some persons say that they conquered Polycrates on land, but their going to Lacedæmon seems to disprove this; as well as the fact that Polycrates had the wives and families of the citizens shut up in the docks ready to burn them in case they should assist the rebels.]—C. 44, 45.

On their arrival at Lacedæmon, the Samians at the first interview with the archons made a long speech; the beginning of which the archons declared they had forgotten, and the end they did not understand.

At a second meeting they accommodated themselves better to the Spartan character. They brought an empty sack, and laid it before the archons, with only these words, "the sack wants flour." The archons, after remarking that the word "sack" was superfluous, determined to assist them.

The Lacedæmonians assisted the Samians, because, as the Samians say, they had formerly been assisted by them against the Messenians; but, according to the Lacedæmonians themselves, because they wished to be avenged on the island, for the robbery of the bowl which they were sending to Croesus, and of a very curious breastplate which Amasis had sent to them as a gift.—C. 46, 47.

The Corinthians also readily contributed to this expedition for the following reason. Periander, tyrant of Corinth, had despatched to Alyattes at Sardis three hundred young Corcyreans to be made eunuchs. These young men took refuge in the temple of Diana by advice of the Samians, who instituted a festival, in which the chorus carried cakes of flour and honey which the boys were instructed to seize, by which means their lives were preserved; and when the Corinthians had departed, they were conveyed back to Corcyra. It seems that ever since the colonization of Corcyra by the Corinthians, animosity had subsisted between the two nations; but the circumstances which immediately led to the cruel act of Periander mentioned above, were as follows. By his wife Melissa, whom he had

hold. This person, named Patyzithes, knowing that the murder of Smerdis, the king's brother,

murdered, Periander had two sons, who at the age of seventeen and eighteen were sent for by their grandfather Procles, tyrant of Epidaurus. On their return from their visit, the younger, Lycophron, in consequence of having been informed by his grandfather of the murder of his mother, treated his father with coolness. Periander having drawn the truth from the elder son, sent to his subjects to forbid their receiving Lycophron, whom he had previously banished from his presence, into their houses, and finally imposed a penalty on all those who should receive or converse with him. The young man, being thus driven from the dwellings of men, takes refuge in the porticos; where he is discovered on the fourth day by Periander, who tries to prevail on him to return home. Lycophron, being still obstinate, is sent to Corcyra by his father. Periander then wages war against his father-in-law, and takes him prisoner. In the course of time Periander sends to Corcyra, first, a messenger, and then his own daughter, to entreat Lycophron to return to Corinth; and lastly, he sends a herald to command him to return and succeed to the sovereign power. The two first messengers are treated with contempt, but Lycophron accedes to the third proposal, and Periander prepares to abdicate in favour of his son, and retire to Corcyra; but the Corcyræans, being aware of this intention, and desirous of frustrating it, put the young man to death.

It was in consequence of this injury that Periander took vengeance on the Corcyræans.—48—53.

The Lacedæmonians, having arrived with a large force, besieged Samos, and stormed a town on the sea-side, but Polycrates coming to its succour, they were repulsed. Meanwhile a sally was made by the auxiliaries, and a number of the Samians, who were, however, repulsed by the Lacedæmonians with great slaughter. On this occasion Herodotus particularly commends Archias and Lycopas; (Herodotus had met with a grandson of the former, who professed to honour the Samians because they had buried his grandfather at the public expense.)

had been concealed, and having a brother of his own very like the deceased in person, pre-

The Lacedæmonians, after forty days' siege, returned to Peloponnesus, having been bribed (as an unfounded report goes) by a quantity of lead coins washed in gold, which Polycrates had palmed upon them.

This was the first expedition of the Lacedæmonians into Asia—C. 54—56.

The insurgent Samians being abandoned by the Lacedæmonians sailed to Siphnus, an island abounding in gold and silver mines, the inhabitants of which had been warned by the oracle, "When the prytaneum in Siphnus should be white, and the market clad in white, to beware of a wooden band, and red ambassador." This oracle was fulfilled when the Samians arrived, for the prytaneum and market-place were at that time built of Parian marble, and an ambassador was sent in a ship *painted red*, as all vessels in those days were. The messengers demanded ten talents, which being refused, the Samians ravaged the country. The Siphnians came out, were defeated, and compelled to pay a fine of one hundred talents. The Samians then purchased of the people of Hermione the island of Hydrea, adjoining the Peloponnesus, and committed it to the Trœzenians. The Samians then having sailed to Crete for the purpose of expelling the Zacynthians from the island, founded there the city of Cydonia, and the temple of Dictynna. In the sixth year they are vanquished by the Æginetæ and Cretans, and reduced to slavery. The Æginetæ, who were enraged at the Samians for having under the reign of Amphicrates made war on them, cut off the stems of the Samian vessels, which bore the figure of a boar, and dedicated them in the temple of Minerva, at Ægina.—C. 57—59.

Herodotus mentions three works (the greatest in Greece) which the Samians have performed: viz. 1st, a vast tunnel dug through a mountain, along the middle of which an aqueduct was made. This work was done under the superintendence of Eupalinus of Megara. 2nd, A breakwater raised in the sea twenty orgyæ in depth, and more than two stadia in

vails on this brother, who bore also the name of Smerdis, to ascend the throne, and sends heralds in all directions, but particularly into Egypt, to warn the army to obey not Cambyses, but Smerdis the son of Cyrus.

Cambyses hearing this proclamation at Egbatana in Syria, supposes that Prexaspes had betrayed him, and not slain Smerdis; but after questioning the herald and Prexaspes, he is persuaded that the usurper is not his brother, but Smerdis Magus. Cambyses then recollects his dream respecting Smerdis, and leaps on his horse, intending to lead his army immediately to Susa; but as he is mounting, the sheath of his sword falls off, and the point pierces him in the thigh, in the same part as he had smote the god Apis. He enquires the name of the place, and learning that it is Egbatana, he recovers his senses and exclaims, "Here is the fated spot for Cambyses the son of Cyrus to die⁴."

C. 62, 63.

C. 64.

Cambyses intends to march against him, but dies in consequence of an accidental wound at Egbatana in Syria.

length. 3rd, A vast temple, the largest in the world, built by Rhœcus son of Phila. It is on account of these works that Herodotus has been so prolix respecting the Samians.—C. 60.

⁴ It had formerly been foretold to him whilst in Egypt, that he should die at Egbatana. Cambyses fancied that Egbatana of Media was the place meant.—C. 64.

A similar fulfilment of an equivocal prophecy occurs in *Shakspeare*, 2nd part of *Hen. iv*, Act iv, sc. 4, and in *Livy*, B. viii, 24.

Egbatana of Syria was situated at the foot of mount Carmel, towards Ptolemais.

C. 65. Feeling himself dying, Cambyses sends for the principal Persians, and having explained to them the manner in which he had been misled by his dream, he adjures them to use all means to deprive the Magi of their power.

C. 66. The Persians weep over their king; and the thigh mortifying, Cambyses dies without issue in the seventh year and fifth month of his reign. At his decease, the Persians believe that it is the real Smerdis who occupies the throne; since, as soon as Cambyses is dead, Prexaspes strenuously denies having put Smerdis to death.

Prexaspes denies having slain Smerdis the son of Cyrus.

C. 67. At the death of Cambyses⁵, the Magus, assuming the name of Smerdis son of Cyrus, reigns seven months, during which time he makes himself very popular by acts of kindness to his subjects. In the eighth month the imposture is discovered by means of Phædima, wife of Smerdis, and the daughter of Otanes, a noble Persian, who by her father's command ascertains, when admitted to the bed of Smerdis, that he has no ears, by which circumstance Otanes is assured that he is not the son of Cyrus, but the Magus, whom Cambyses had formerly, for some slight offence, deprived of his ears.

B. C. 523. Smerdis Magus ascends the throne of Persia.

C. 68, 69. The imposture discovered by Phædima daughter of Otanes.

⁵ Cambyses and Smerdis are the same as Ahasuerus and Artaxerxes mentioned in Scripture as having obstructed the work of the temple.—See Ezra C. iv. (See also Prideaux's Connect. part i, B. iii, vol. i, p. 245.)

Otanes, on receiving this information, communicates it to Aspathines and Gobryas, men of rank among the Persians. They agree each to associate with himself some one in whom he could confide. Accordingly Otanes takes Intaphernes; Gobryas, Megabyzus; and Aspathines, Hydarnes. They subsequently add to their number Darius the son of Hystaspes, who had recently arrived out of Persia, of which country his father was governor.

C. 70.
Otanes con-
spires with
others to as-
sassinate
Smerdis.

The conspirators meet; and after some discussion, it is agreed to adopt the advice of Darius, and proceed immediately to action.

C. 71—

Whilst they are deliberating on these matters, the Magi, knowing that no one but Prexaspes was aware of the murder of the real Smerdis, and reckoning on his feelings of vengeance against Cambyzes for the injuries he had received, resolve to conciliate him. Accordingly, having bound him by oath not to disclose their secret, and having promised him great rewards in the event of his proving faithful, they propose to him to address the assembled Persians from the top of a tower, and proclaim to them that they are ruled by Smerdis son of Cyrus, and no other.

C. 74.
Prexaspes
deputed by
Magi to pro-
claim to the
Persians that
they are ruled
by Smerdis
of Cyrus.

The Magi having collected the Persians, Prexaspes ascends the tower; but instead of proclaiming Smerdis king, he gives a long

C. 75.
Prexaspes
closes the
whole im-
po

and ex-
ts the Per-
is to ven-
nce.

history of the genealogy of Cyrus's family, and after praising Cyrus, concludes by disclosing the whole imposture; and after exhorting the Persians to take vengeance on the Magi, he throws himself down headlong, and is dashed to pieces.

C. 76.
seven
spirators,

Meanwhile the seven conspirators, ignorant of what has happened, after having offered prayers to the gods, are advancing towards the palace; when they are informed of the death of Prexaspes; upon which Otanes advises delay, but Darius urges that they shall instantly rush forward. Whilst they are disputing, there appear seven couples of hawks pursuing two couples of vultures: on seeing this omen, they all agree to follow the advice of Darius. Accordingly they enter the palace without interruption from the guard, slay the eunuchs who attempt to oppose their entrance, and rush to the apartments of the Magi, whom they find in deliberation on the conduct of Prexaspes.

C. 77.
er the
ace and
the Magi.

On seeing the conspirators, one of the Magi seizes a bow, and the other a spear; Aspathines is wounded in the thigh, and Intaphernes in the eye, but at length they are both slain, and their heads cut off and exposed to the populace. Leaving their wounded in the citadel, the five other conspirators sally forth, killing every Magus whom they meet in their way.

C. 78.

The other Persians follow their example, so that night alone prevents the total extermination of them. The Persians observe this day as a festival, called "the slaughter of the Magi," on which no Magus can appear abroad.

C. 79.
The popula
follow their
example.

The tumult having subsided, and five days intervened, the conspirators hold a council on public affairs. Various forms of government are proposed: Otanes argues in favour of a democracy, Megabyzus of an oligarchy, and Darius of a monarchy. The proposal of Darius is carried by a majority of four to three; upon which Otanes, having agreed to give up all claim to the throne on condition of his family being free for ever, retires. The remaining conspirators now resolve that a Medean garment and other gifts shall be every year presented to Otanes and his posterity, as an acknowledgment of their obligations to him for having first set the conspiracy on foot. It is also agreed that each of the conspirators shall have the privilege of entering the palace without being announced, unless the king is engaged with one of his wives; and that the king shall not marry except from the families of the conspirators. Lastly, it is determined that he whose horse shall first neigh in the suburb when his master mounts at sunrise shall be king.

C. 80—8:
The conspi
tors deliber
on the best
form of
government

C. 83.
The propos
of Darius fi
a monarchy
carried,
upon which
Otaner reti

C. 84.

C. 85—87.
Darius chosen
king.

By an artful contrivance of Darius's groom Œbares, his horse first neighs; and a flash of lightning accompanied by thunder appearing at the same instant, the conspirators all dismount and hail Darius king⁶.

C. 88.
All Asia sub-
ject to him,
except the
Arabians.

On his accession, Darius finds himself master of all Asia, except the Arabians, whom Cambyses had treated as friends, because they had allowed him to pass through their country on his march into Egypt. Darius marries two of the daughters of Cyrus, Atossa (widow of Cambyses and of Smerdis Magus) and Artystona, Parmys the daughter of Smerdis son of Cyrus, and Phædima daughter of Otanes. He erects a stone monument in honour of his accession, bearing the figure of a man on horseback with the following inscription, "Darius son of Hystaspes, by the instinct of his horse and the skill of Œbares his groom, obtained the sovereignty of the Persians." Having done this, he next divides his dominion into twenty satrapies; and having appointed governors, fixes the tribute which each is to pay; arranging that those who bring silver shall pay according

C. 89.
He divides
his dominions
into twenty
satrapies.

⁶ Darius was twenty years old when Cyrus perished, (B. i, 209.) Cambyses reigned seven years and five months, and Smerdis seven months; so that Darius must be about twenty-eight years old at this time.

to the Babylonian, and those who bring gold according to the Euboic talent⁷.

⁷ Under the reign of Cyrus and Cambyzes there had been no regular tributes; but the people furnished free gifts: so that on account of this establishment of tribute the people say that Darius was a trader, Cambyzes a master, and Cyrus a father.—C. 89.

A list of the Satrapies, with the tribute paid by each.
C. 90—94.

1. Ionians, Magnetæ of Asia, Æolians, Carians, Lycians, Milyans, and Pamphylians,—40 talents of silver.

2. Mysians, Lydians, Lasonians, Cabalians, and Hygenians,—50 talents of silver.

3. Hellespontians, Phrygians, Asiatic Thracians, Paphlagonians, Mariandynians, and Syrians,—360 talents of silver.

4. Cilicians,—360 white horses, and 500 talents of silver.

5. From the city of Poseideium down to Egypt (not including Arabia,) a district comprising Phœnicia, Syria of Palestine, and Cyprus,—580 talents of silver.

6. Egypt, Libya, Cyrene, and Barca,—700 talents of silver, 120,000 measures of corn, produce of fish from lake Mœris.

7. Sattagydæ and Gandarians, Dadicians, and Aparytæ,—170 talents of silver.

8. Susa and the rest of the Cissian territory,—300 talents of silver.

9. Babylon and the rest of Assyria,—1000 talents of silver and 500 eunuchs.

10. Agbatana and the rest of Media, Paricanians and Orthocorybantians,—450 talents of silver.

11. Caspians and Pausicæ, Pantinathians and Daritæ,—200 talents of silver.

12. Bactriani and Ægli,—360 talents of silver.

13. Pactyica and the Armenians, and the neighbouring nations as far as the Euxine,—400 talents of silver.

14. Sagartians, Saranges, Thamanæans, Utians, Mycians, and the islands in the Erythrean sea,—600 talents of silver

C. 118. Soon after the accession of Darius, Intaphernes, one of the seven conspirators against

15. Sacæ and Caspians,—250 talents of silver.	
16. Parthians, Chorasmians, Sogdians, and Areans,—300 talents of silver.	
17. Paricanians and Ethiopians of Asia,—400 talents of silver.	
18. Matieni, Saspires, and Alarodians,—200 talents of silver.	
19. Moschians, Tibarenians, Macrones, Mossynœci, and Mardians,—300 talents of silver.	
20. Indians,—360 talents of gold dust.	
Total amount in Euboic talents.	
Silver.....	9540
Gold	4680
	<hr/>
	14220

But as the text now stands Herodotus has 14560; some mistake therefore must have been committed in this chapter or one of the foregoing. The above revenue came to Darius from Asia and part of Libya; but in process of time, he received an income from the inhabitants of the islands and from Europe as far as Thessaly. This money is melted down in crucibles, and coined by the king as his necessities require.—C. 95, 96.

The Persian territory paid no taxes, but furnished a free gift. The Ethiopians, who had been subjected by Cambyses in his expedition against the Macrobian Ethiopians, and those who dwelt near the holy city of Nisa, furnished annually two chœnixes of gold dust, two hundred sticks of ebony, five young Ethiopians, and twenty large elephants' tusks. The Colchians gave every fifth year a present of one hundred boys and one hundred virgins. The Arabians gave yearly one thousand talents of frankincense.—C. 97.

Herodotus here describes the manners of the different tribes of Indians, (C. 98—101.) The manner of obtaining gold, which is thrown up by ants as big as foxes, (C. 102—105.) The

the Magus, is put to death on the following account. Being resisted by the guards in an attempt to force his way into the royal presence, Intaphernes cuts off their noses and ears. The men complain to Darius, who having first ascertained by enquiry that none of the other conspirators are concerned in this plot, causes Intaphernes and his family to be put to death, with the exception of the brother of his wife, whom that lady had chosen to be spared rather than her own husband and children, and the eldest of the children, whom Darius had granted to her as a reward for the wisdom which she displayed.

C. 119.

One of the first objects to which Darius turns C. 126, 127.

camel, (C. 103.) The temperature of India, (C. 104.) The other productions of the country, (C. 106.) The productions of Arabia, and the manner of obtaining frankincense, cassia, cinnamon, and ladanum, (C. 106—113.) The serpents, and the means which nature has provided to prevent their becoming too numerous, (C. 109.) The long-tailed sheep of Ethiopia, (C. 113.) The productions of Ethiopia. He speaks also of the nations dwelling on the western verge of Europe—as unknown to him; does not believe in the existence of such a river as the Eridanus; has heard of, but knows little about the Cassiterides, whence tin is brought, (the Scilly islands, or Cornwall, or possibly England itself;) towards the North of Europe, he has heard that the Arimaspi steal the gold from griffins, (C. 115, 116.) In Asia he describes a plain surrounded by mountains; the five channels of the river Aces: the Persian king places water gates at these outlets, and makes the neighbouring people pay for the water.—C. 117.

Orœtes is assassinated by Bagæus.

C. 128.

his attention on his accession, is the punishment of Orœtes, who, among other acts of violence and injustice, had put to death Mitrobates of Dascyleium and his son Crassaspes; and had moreover assassinated a courier whom Darius had sent to him. Orœtes, however, being a powerful noble, having an army of one thousand Persians, and being ruler over Phrygia, Lydia, and Ionia, Darius is afraid to attack him openly, but proposes to his council the assassination of Orœtes. Thirty men offer themselves for this purpose; but Bagæus being selected by lot, forges letters in the name of Darius, and having come into the presence of Orœtes, delivers them one by one to his secretary. Having observed that these letters are received with great respect by the guard, Bagæus at last delivers a letter in which are these words,—“Persians, Darius forbids you to guard the person of Orœtes.” On hearing this, the guards throw down their javelins. He then presents another letter with these words—“King Darius commands the Persians at Sardis to put Orœtes to death.” Upon which the guards fell on Orœtes and cut him to pieces with their swords⁸.

⁸ Herodotus thinks that the fate of Orœtes was a judgment on him for the murder of Polycrates, tyrant of Samos, whom he had betrayed in the following manner:—Orœtes, governor

Some time after this, Darius having dislocated his ancle, and suffering great pain for seven days on account of its having been unskilfully treated by his Egyptian physicians, causes Democedes to be brought before him. Democedes, fearing lest, if he should discover himself, he would be for ever excluded from Greece, at first denies that he is a physician; but on being threatened with the torture, he allows that he possesses some slight knowledge of the art. Darius intrusts himself to his care, and being cured, presents Democedes with two pairs of

C. 129.
Darius is ci
by Democe

C. 130.

of Sardis, had been reproached by Mitrobates (whom he afterwards slew) with having never subdued Samos. Others say that Orætes was offended with Polycrates for having turned his back on a herald whom he had sent to him. Whatever the affront may have been, Orætes determined on revenge. With this view he sent from Magnesia (where he then resided) Myrsus, a Lydian, with a message to Polycrates, importing that Orætes (who pretended to have heard that king Cambyzes designed his death) was willing to assist Polycrates with his treasures in his great designs on Ionia and the islands. Polycrates sends over Mæandrius, who is deceived by seeing in the treasury of Orætes eight huge chests filled with stone, with gold spread over the surface. In spite of the advice of his soothsayers, and the warnings of his daughter, Polycrates (attended by Democedes of Crotona, an eminent physician,) went over to Magnesia, where he was treacherously murdered by Orætes, and his body exposed on a gibbet; thereby fulfilling a dream of his daughter's, in which she had seen her father raised aloft, washed by the storm, and anointed by the sun.—C. 120—125.

golden fetters. Democedes asks Darius whether he wishes to double his woes; which answer so pleases the king that he sends him to his wives, each of whom fills a cup with gold and presents it to Democedes, who is so enriched that a servant named Sciton, who follows him, collects a considerable treasure by picking up the staters that fall from the cups^o. He is moreover honoured with a seat at the king's table, and has such influence over Darius, that he prevails on him to pardon the Egyptian physicians, who were to have been gibbeted, and obtains the freedom of a soothsayer of Elis, who had followed Polycrates, and lay neglected among the slaves.

whom herichly
rewards.

C. 132.

C. 133.
Democedes
having cured
Atossa, pre-
vails on her to

Soon after this event, Democedes having cured Atossa of a tumour in her breast, binds her by oath to perform whatever he may ask of

Democedes having accompanied Polycrates to Magnesia, was there made prisoner by Oroetes, at whose decease he was transported with the rest of the property to Susa.—C. 129.

^o Democedes had become connected with Polycrates in the following manner:—Being ill treated by his father, he quitted Croton, his native city, and settled at Ægina, where, in the second year of his residence, he received a pension of one talent from the Æginetæ, in the third year he received one hundred minæ from the Athenians, and in the fourth two talents from Polycrates, by whom he was induced to settle at Samos.

From the time of Democedes the Crotonians were considered in Greece as the first physicians.—C. 131.

her, provided it be not dishonourable. In compliance with this oath, she, at the suggestion of Democedes, urges Darius to invade Greece. persuade the king to invade Greece. C. 134.

Darius approves of the suggestion, and proposes to send fifteen spies, under the guidance of Democedes, into Greece. These spies receive strict injunctions to bring Democedes back with them, and he himself is exhorted by Darius to return, and is permitted to carry all his moveables to Greece as presents to his father and brothers, Darius undertaking to furnish him with more on his return. C. 135. Fifteen men sent into Greece with Democedes,

Going down to Sidon in Phœnicia, they load two triremes and a vessel of burden with all sorts of treasure; and sailing for Greece, reconnoitre the different ports, and at length reach Tarentum in Italy. C. 136.

Here Aristophilides, king of the country, out of friendship for Democedes, takes away the rudders of the Persian ships, and detains the men as spies. Democedes having in the meanwhile reached Crotona, the Persians are liberated, and sail in pursuit of him. who leaves them at Tarentum (where they are detained by the king) and goes to Crotona. C. 137.

Having found him in the market-place at Crotona, they seize him, but being compelled by the people to liberate him, they sail back towards Asia, bearing with them a message for Darius from Democedes, viz. that "he is affianced to the daughter of Milo the wrestler," a name well known to the king. Democedes is said to have hastened this The Persians sail for Asia,

marriage by the payment of a sum of money, in order to convince Darius that he is a man of importance in his own country.

C. 138.
are enslaved
at Iapygia, and
ransomed by
Gillus.

The Persians¹ having departed from Crotona, are cast on the coast of Iapygia, and being enslaved there, are ransomed by one Gillus a fugitive from Tarentum, to whom in return Darius promises to give whatever he shall ask; Gillus begs to be restored to Tarentum, and declares that the Cnidians will be sufficient to conduct him back, relying on their friendship with the Tarentines. Darius accordingly commands the Cnidians to take back Gillus; they comply, but are unable to persuade the Tarentines to receive him.

C. 139.
Darius attacks
Samos at the
request of Sy-
loson.

Subsequently to these events Darius takes Samos, the first place which he seizes. The circumstances which led to this expedition are rather remarkable. During the invasion of Egypt by Cambyzes, many Greeks came to that country; among others, Syloson, brother of Polycrates, and a fugitive from Samos. This Syloson makes to Darius, then an officer in the body guard of Cambyzes, a present of a cloak, which Darius had admired. In the course of time Syloson having learned that Darius is

C. 140.

¹ These Persians were the first that ever came from Asia into Greece.—C. 138.

king, repairs to Susa, and having announced himself as a benefactor of the king, is admitted to the presence of Darius, who offers him gold and silver as a recompense; but Syloson refuses any gift, and only asks him to free Samos, which since the death of Polycrates had been under the dominion of Mæandrius².

Darius having heard this, despatches Otanes with an army to Samos, with orders to effect whatever Syloson might request. On his arrival there, Otanes finds that, in consequence of the illness of Mæandrius, his brother Lycaretus has put to death all the prisoners. Mæandrius, however, declares that they are ready to capitulate and depart out of the island. Otanes accepts the conditions, and the principal Persians seat themselves in front of the citadel. C. 141.

An insane brother of Mæandrius hearing the clamour, and seeing from his dungeon the Persians seated as above mentioned, goes to C. 143.

C. 144.
Mæandrius
capitulates

C. 145.
Charilaus 1
brother sal
out on the 1
sians.

² This man, on hearing of the death of Polycrates, had built an altar to Jove the liberator, and offered to the Samians a republican form of government, stipulating only that himself and his descendants should be priests of Jupiter for ever. Being, however, opposed in his object by one Telesarchus, Mæandrius resolves to secure the sovereign power; and shutting himself up in the citadel, sends for the citizens, under pretence of giving an account of the treasures of Polycrates, and throws them into prison.—C. 142, 143.

Mæandrius and entreats the command of the troops, in order to punish the Persians.

- C. 146. Mæandrius complies, being willing to exasperate the Persians, in order to deliver the island as much ravaged as possible to Syloson; he then retires by a private passage to the seaside, and sails away from Samos³.

After great bloodshed Samos is delivered up to Syloson.

Charilaus, the insane brother of Mæandrius, having received the command, makes an unexpected sally on the Persians in front of the citadel, and slays them all. Otanes, however, rallies his forces, and shuts the Samian mercenaries up in the citadel.

- C. 147. Otanes then gives orders to one division of his army to slay all males without distinction, and with the other besieges the acropolis.

- C. 149. Having thus taken Samos as it were in a net, Otanes delivers it up, depopulated as it is, to Syloson⁴.

C. 150.
B. C. 516.
Babylon revolts,

Scarcely has the fleet sailed for Samos, when the Babylonians, who had been meditating re-

³ Mæandrius having escaped from Samos steered for Lacedæmon. On his arrival there he cultivated the acquaintance of Cleomenes, and offered to him his choice of the golden vessels which he had brought from Samos. The honest Spartan not only refuses the presents, but fearing that others might be corrupted by them, informs the ephori, who immediately send a herald to Mæandrius commanding him to depart from the Peloponnesus.—C. 148.

⁴ Some time after this, Otanes repopled Samos, in consequence of a dream, and a disease which attacked him.—C. 149.

volt during the reign of Smerdis Magus, openly throw off their allegiance. In order to have as few mouths as possible in case of a siege, they take their mothers, and each man selects a woman for the purpose of making his bread¹.

They then strangle all the rest. Darius, hearing of this, assembles his forces and besieges Babylon. The inhabitants appear on the walls mocking him; and one of them utters these words, "You will only take us when mules shall breed." A year and seven months having expired, the whole army are wearied, until in the twentieth month, a mule belonging to Zopyrus, the son of Megabyzus, produces young.

C. 151.
and is besieged by Darius for twenty months.

Zopyrus thinking this a prodigy sent by the gods, resolves to be the means of delivering Babylon into the hands of his master.

C. 152.

C. 153.

It is taken last by a stratagem of Zopyrus.

With this view he cuts off his nose and ears, scourges himself, and appears at the gates of Babylon as a deserter. On being admitted he complains of having received this cruel treatment from Darius, and seems anxious for revenge. The Babylonians receive him; and having twice witnessed his valour in cutting off small parties sent by Darius, according to previous agreement with Zopyrus, they make Zopyrus their commander in chief. The Persian

C. 154—1

C. 158.

¹ By this was fulfilled the prophecy of Isaiah, c. xlvii, v. 9.

C. 159.
Darius raises
the walls.

C. 160.
Zopyrus is
made governor
of Babylon.

army having surrounded the city, Zopyrus admits them by the Cissian and Belidian gates. Babylon is thus captured, and Darius raises the walls, destroys the gates, and impales about three thousand of the principal inhabitants, leaving the city to the rest. In order to supply the Babylonians with women, Darius commands the neighbouring nations to send women to Babylon, which is done to the amount of twenty thousand. Zopyrus, for his good service, is held in high esteem by Darius, who loads him every year with gifts, makes him governor of Babylon, and declares that he would rather have him unmaimed, than that twenty other Babylons should be added to his empire, considering him never to have been surpassed in glorious achievements by any Persian, with the exception of Cyrus⁶.

⁶ The son of this Zopyrus was Megabyzus, who commanded in Egypt against the Athenians and their allies, (B. C. 460); and from this Megabyzus was born Zopyrus, who deserted from the Persians to the Athenians; (B. C. 440).—C. 160. See also Thucyd. i, 104—109, etc.

HERODOTUS.

BOOK IV.

MELPOMENE.

FROM THE SCYTHIAN EXPEDITION OF DARIUS, B. C. 513,
TO THE TRANSPLANTING OF THE BARCÆI TO BACTRIA.

ASIA being now flourishing both in men and money, Darius is desirous of undertaking an expedition against the Scythians, who had formerly overrun upper Asia, and excluded the Medes from the government of it, from B. C. 624 to B. C. 596¹.

C. 1.

Darius resolves on invading Scythia.

Artabanus, the king's brother, endeavours to dissuade him from attempting this expedition, urging as a reason, the poverty of the Scythians. Darius, however, turns a deaf ear to his remon-

C. 83.

Artabanus endeavours, but in vain, to dissuade him.

¹ This Book, like Book ii, consisting in a great measure of a series of digressions, it has been thought most advisable, in order to preserve the continuity of the history, to print that part of B. iv, which connects it with B. iii and B. v, separately at the commencement of the analysis of B. iv, and to insert the digressions (in consequence of their length and importance) in the same type and on the same plan as the main history.

strances, and despatches messengers to his subjects, commanding some to contribute troops, others to furnish ships, and others to throw a bridge across the Thracian Bosphorus. Having completed all his preparations, he marches his army from Susa. At this time Darius is guilty of an extraordinary act of cruelty in putting to death the three sons of *Æobazus*, because their father had prayed that one of his sons (who were all in the army) might be left at home with him. Having marched out of Susa, Darius reaches Chalcedon on the Bosphorus, where the bridge had been thrown across; and going on board a ship, sails up towards the Cyanean rocks, whence he beholds the Pontus, a sea eleven thousand one hundred stadia in length, thirty-three hundred in breadth at its widest part, and joined by a strait of four stadia broad, and one hundred and twenty stadia long to the Propontis, a sea five hundred stadia in breadth, and one thousand four hundred in length, which discharges its waters into the Hellespont, a strait four hundred stadia in length, and seven stadia broad in its narrowest part². The Hellespont empties its waters into the *Ægean* sea.

C. 84.

Darius puts to death the three sons of *Æobazus*.

C. 85.

He marches to Chalcedon, surveys the Euxine,

² Herodotus says that he himself has measured the Pontus, Bosphorus, and Hellespont. Reckoning that in the summer a vessel will make seventy thousand *orgyæ* in the day, and sixty thousand in the night, and that from the mouth of the Euxine

Darius having taken a view of the Euxine, sails back to the bridge, the architect of which is Mandrocles of Samos. He erects on the shores of the Bosphorus two pillars³ of white stone with inscriptions, one in the Assyrian, the other in the Greek language, giving an account of all the nations in his army, which consists of seven hundred thousand horse and foot, with six hundred ships.

C. 87.

and inspects
the bridge
which he is
erecting over
the Bosphorus.

Darius being much pleased with the bridge, (which according to Herodotus must have stood about half way between Byzantium and the temple at the mouth of the Euxine) presents the architect, Mandrocles, with ten of every thing⁴; out

He makes
presents to
Mandrocles,
the architect.

C. 88.

to the Phasis, is a voyage of nine days and eight nights; he finds that these make up one million one hundred and ten thousand orgyæ, or eleven thousand one hundred stadia, being the extreme length of the Euxine; and that from Sindica to Themiscyra on the river Thermodon (the part where it is broadest) is a voyage of three days and one night, making thirty-three thousand orgyæ, or thirty-three hundred stadia.—C. 86.

Herodotus mentions the Palus Mæotis, which is also called the "Mother of the Pontus."

³ These pillars were afterwards conveyed by the Byzantines to their city, and employed for an altar to Diana Orthosia, with the exception of one block, which was left near the temple of Bacchus at Byzantium.—C. 87.

⁴ The Greek is *ἐδωρήσατο πᾶσι δέκα*, he made him a present of ten things of every kind; that is to say, he gave him ten of all the kinds of things his present consisted of. *Larcher*. We have met with *πᾶς* in a similar sense, i, 50, iii, 18.

C. 89.
The Ionians
erect a bridge
over the Ister.

- of which the architect pays for the painting of a picture representing the bridge and the king on his throne, which he dedicates with a suitable inscription in the temple of Juno. Darius now passes over into Europe, having previously given orders to the Ionians to sail into the Euxine as far as the river Ister, and having thrown a bridge across it, to wait for him there. They accordingly build a bridge two days' sail from the sea, where the mouths of the Ister diverge. Meanwhile Darius advances through Thrace, and encamps for three days at the sources of the river Tearus, a distance of two days' journey from the city of Heræum, near Perinthus, and the same distance from Apollonia on the Euxine⁵. Here Darius erects a pillar with an inscription commemorative of his visit to the sources of the Tearus. Marching from thence, he comes to the Artiscus, which flows through the country of the Odryses, where he causes every man in his army to cast a stone in a particular spot, by which means large piles of stones are raised there.
- C. 90.
- C. 91.
- C. 92.
- C. 93. Previously to his arriving on the banks of the Ister, the first people whom he subdues are

⁵ The Tearus empties itself into the Contadesdus, the Contadesdus into the Agrianes, and the Agrianes into the Hebrus, which falls into the sea by the town of Ænos.—C. 90.

the Getæ, who are conquered after an obstinate defence. The Salmydessians, Scyrmiadæ, and Nipsæi give themselves up without fighting.

Darius with his land force having reached the banks of the Ister, and all having crossed it, commands the Ionians to unmoor the bridge, and follow him with the crews of the ships on land. Being, however, prevailed on by the arguments of Coës of Mitylene, he revokes his orders; and delivering a cord with sixty knots to the Ionians, he commands them to untie a knot every day, and when they are all loosened to depart into their own country, but not before.

C. 97.
Darius and his army cross over; he is dissuaded from destroying the bridge by Coës of Mitylene.

C. 98.

The Scythians not considering themselves strong enough to repel the army of Darius, send ambassadors to the neighbouring people, viz. the Tauri, Agathyrsi, Neuri, Androphagi, Melanchlæni, Geloni, Budini, and Sauromatæ,

C. 102.
The Scythians send ambassadors to request assistance of their neighbours.

whose kings assemble in council; and having received the Scythian ambassadors, and being informed of the invasion of their country by the king of Persia, divide on the question of whether assistance shall be afforded to the

C. 118.

Scythians or not. The kings of the Geloni, Budini, and Sauromatæ, promise assistance; those of the Agathyrsi, Neuri, Androphagi, Melanchlæni, and Tauri reply thus to the ambassadors, "that since the Scythians were the first aggressors by invading Persia, it is only

C. 119.

The Geloni, Budini, and Sauromatæ promise aid; the others refuse.

just that the Persians should in return invade them; that, therefore, they will not assist the Scythians, nor in any way interfere, unless their own country should be invaded."

The Scythians on receiving this report resolve not to hazard a battle, but to retreat and drive away their cattle, taking care to fill in the wells and springs, and to destroy the herbage in their way.

C. 120.
The Scythians
divide their
army into two
bodies.
One portion
marches to the
Palus Mæotis.

They divide their forces into two bodies: one⁶ party of the royal Scythians, under the command of Scopasis, is to join the Sauromatæ, and march along the Palus Mæotis, so as to take Darius in rear in case he should take that direction. Two other portions, the larger under the command of Idanthyrus, and the smaller under that of Taxacis, are to unite, and joining the Budini and Geloni to keep one day's march a head of the Persians, and when they retreat, to fall back on the territories of those who refused to assist them, so as to implicate them in the war and force them to fight. They are then to retire into their own country and give battle to the enemy, if it shall be so decided in

⁶ τὴν μίαν τῶν μοιρέων. This does not relate to one of the bodies into which the whole forces of the Scythians were divided, but to one portion of the royal Scythians: that tribe, it appears, consisted of three portions, one commanded by Scopasis, one by Idanthyrus, and one by Taxacis.

council. (The Scythians, having thus deliberated, and having sent away the waggons containing their women and children with orders to proceed northward, march against the army of Darius, sending forward a vanguard of their best cavalry, who having discovered the Persians, and advanced three days' march beyond the Ister, and being one day's march a head of the Persians, pitch their camp and destroy the produce of the country. C. 121.

As soon as the Persians perceive the Scythian cavalry, they follow the track of the party, which retreats before them; and crossing the Tanais in the pursuit, pass through the country of the Sauromatæ into that of the Budini, where they burn the wooden city which the Budini had abandoned. Having crossed the territories of the Budini they reached the desert⁷, where Darius halts his army on the banks of the Oarus, and erects eight large forts, at the distance of about sixty stadia from each other. While he is thus employed, the Scythians, marching round the upper parts, return into Scythia. Darius seeing this, leaves the forts half finished, and wheeling to the right about

C. 122.

The other advances three days' march beyond the Ister.

C. 123.

The Persians pursue the Scythian cavalry as far as the desert.

C. 124.

Darius begins to erect forts on the banks of the Oarus, but abandons them, on account of the Scythians having retired into Scythia.

⁷ Beyond this desert are the Thyssagetæ, from whose country flow four large rivers, which empty themselves into the Palus Mæotis, viz. the Lycus, Oarus, Tanais, and Syrgis.—C. 123.

The Syrgis is called the Hyrgis in C. 57.

marches towards the west, fancying that the Scythians whom he has been pursuing constitute the whole nation, and that they have fled westward.

C. 125.

Darius enters Scythia, and falls in with the two other bodies, who retreat, followed by the Persians.

Entering the Scythian territory Darius falls in with the two other portions of the Scythians, whom he pursues, they keeping one day's march a head. The Scythians, according to their original plan, (C. 120,) retreat in the direction of those who refused to join in the war; and in the first place enter the territory of the Melanchlæni, then those of the Androphagi and Neuri, pursued by the Persians, and spreading confusion as they advance. Before the Scythians can enter the territory of the Agathyrsi, that people send a herald, forbidding the Scythians to cross their boundaries, and declaring that they are ready to defend themselves and repel all invaders. The Scythians being thus warned do not attempt to enter the forbidden territory, but proceed from the territory of the Neuri to their own, still pursued by the Persians. The Melanchlæni, Androphagi, and Neuri fly towards the desert in a northerly direction.

The Agathyrsi refuse to admit the Scythians, who retire into Scythia.

The Melanchlæni, Androphagi, and Neuri fly towards the desert.

C. 126.

Darius sends a challenge to Idanthysus.

Darius, being weary of this sort of warfare, sends a messenger to Idanthysus, king of the Scythians, calling on him either to fight or to submit. Idanthysus returns a haughty answer,

declaring that he will not fight for any thing but the graves of his ancestors; but that if the Persians can discover and attack them, they shall see how the Scythians can fight. C. 127.
His reply.

The kings of the Scythians, indignant at Darius having mentioned the word slavery, send the portion of troops who are under the command of Scopasis to seek an interview with the Ionians, who are stationed as guards on the bridge over the Ister; the other two portions (under Idanthyrus and Taxacis) harass the foraging parties of the Persians, attacking the cavalry, and compelling them to fall back on the infantry. The Scythians also attack the Persians by night. On these occasions the Persians derive some slight advantage from the terror experienced by the Scythian horses at the braying of the ass, an animal unknown in Scythia. The Scythians, wishing to detain the Persians as long as possible in their barren country, in order that they may be harassed by the want of necessaries, leave now and then small portions of their flocks exposed, which fall into the hands of the Persians, and encourage them to remain. C. 128.
The Scythians
despatch a
party towards
the bridge over
the Ister.

The two other
parties harass
the Persians.

Darius, being at last reduced to extreme difficulties, is much puzzled by a present which is brought him from the kings of the Scythians, viz. a bird, a mouse, a frog, and five arrows. C. 129.

C. 130.
Stratagem of
the Scythians
in order to de-
tain the Per-
sians.

Darius, being at last reduced to extreme difficulties, is much puzzled by a present which is brought him from the kings of the Scythians, viz. a bird, a mouse, a frog, and five arrows. C. 131.
The Scythians
send a re-
markable pre-
sent to Darius.

C. 132.

The messenger refuses to explain the meaning of this gift, but advises the Persians, if they are wise, to find out the interpretation. The Persians accordingly hold a council, in which Darius declares his belief that the gift is equivalent to sending earth and water; the mouse being an inhabitant of the earth, the frog of the water, the bird being very like the horse, and the sending the arrows indicating the surrender of their valour. Gobryas, on the contrary, gives a very different interpretation; viz. that unless the Persians fly away like birds, or bury themselves in the earth like mice, or plunge into the lakes like frogs, transfixed by the arrows, they will never return home.

C. 133.

One portion of the Scythians arrive at the bridge of the Ister, and urge the Ionians to depart at the end of the sixty days.

The portion of the royal Scythians who had been despatched to the Ister, having arrived at the bridge, urge the Ionians to depart as soon as the sixty days fixed by Darius are expired. The Ionians promise to do so, and the Scythians depart. Meanwhile the Scythians who are left behind (under Idanthysrus and Taxacis) draw

C. 134.

The Scythians show their contempt for the Persians. Darius retires by night.

up in battle array, as if about to engage the Persians. Their line being formed, a hare happens to start up between the two armies, and is pursued with loud shouts by the Scythian soldiers. Darius, having ascertained the cause of the tumult, perceives that the Scythians hold him in great contempt, and confers with Go-

bryas, who advises him to retire by night, leaving fires in the camp with the most feeble and sickly among the soldiers, and staking the asses, so as to deceive the enemy. Darius

C. 135.

follows his advice: the invalids are left under pretence of their guarding the camp, whilst the flower of the army attacks the Scythians.

Darius himself marches with all speed to the Ister, and the men who are thus betrayed by

C. 136.

him surrender to the Scythians; who on being informed of the retreat of Darius, unite their

The Scythians unite, and arrive first at the bridge over the Ister.

forces, and being joined by the Sauromatæ, Budini, and Geloni, follow the Persians towards the Ister. The Persians, however, being un-

acquainted with the road, and consisting chiefly of infantry, march but slowly, whilst the Scy-

thian cavalry, taking short cuts, arrive at the bridge before them, and strongly urge the

They urge the Ionians to destroy the bridge.

Ionians to break down the bridge and return home. The Ionians debate on this proposal.

C. 137.

Miltiades, the Athenian, tyrant of the Chersonese, is of opinion that they should follow the

The Ionian tyrants at first are inclined to follow their advice, but are dissuaded by Histæus of Miletus.

advice of the Scythians; but Histæus of Miletus persuades the other tyrants to remain, by

arguing that the destruction of Darius would be the means of overthrowing their power, and

introducing democracy into Miletus and the other states over which they are tyrants^s.

C. 139.
The Ionians
deceive the
Scythians, who
retire in search
of the Persians.

The Ionians having approved the sentiments of Histæus, deceive the Scythians by breaking down a small portion of the bridge; and Histæus, addressing the Scythians in the name of the rest, persuades them to return in search of

C. 140.

the Persian army. The Scythians, however, miss the Persians, who return to the bridge by the same route by which they had advanced into Scythia, whilst the Scythians, having destroyed all the grass and filled the wells on that route, are induced to believe that the Persians would have chosen another. Darius, arriving in the night, is in great consternation at

C. 141.
Darius escapes
their search,
and reaches
the bridge,
which he
crosses,

finding the bridge broken: he employs an Egyptian, who has a remarkably loud voice, to hail Histæus of Miletus: Histæus replies, the bridge is joined, and the Persian army passes over in safety; whilst the Scythians

^s Names of the individuals who sat in council.

Tyrants of the Hellespont.

Ionians.

Æolians.

Daphnis of Abydos.

Strattis of Chios.

Aristagoras,

Hippoclus of Lampsacus.

Æeaces of Samos.

of

Herophantus of Parium.

Laodamas of Phocæa.

Cyme.

Metrodorus of Proconnesus.

Histæus of Miletus.

Aristagoras of Cyzicus.

Ariston of Byzantium.

C. 138.

speak of the Ionians as base and cowardly considered in the light of free men, but as the most faithful of slaves.

Darius having marched across Thrace, comes to Sestos in the Chersonese, whence he passes over into Asia, leaving Megabyzus' commander of the forces in Europe, amounting to eighty thousand men.

C. 143.
marches
across Thra
and embark
at Sestos fr
Asia, leavin
Megabyzus
in command
of the troop

This portion of the history is resumed at Book v, Chap. 1.

History of the Libyan expedition, which took place at the same time as the invasion of Scythia.

The pretext for this invasion was the affording assistance to Pheretime, and punishing the Bæarcæans for the murder of Arcesilaus; but

C. 167.
Real and os
tensible cau
of the Liby
expedition.

⁹ Darius had formerly shown his regard for this person, by declaring to his brother Artabanus, that he should like to have as many Megabyzuses as a pomegranate which he was eating contained seeds.

Megabyzus is recorded to have made a shrewd observation respecting the site of Chalcedon, when he was told that it had been built seventeen years before Byzantium. He declared that the founders must have been blind to have chosen so bad a situation, when one so much better was at hand.—C. 143, 144.

Herodotus thinks that the real object in sending an armament was to subdue the Libyans, of whom the greater number of the tribes had never acknowledged the supremacy of Darius.

Aryandes
sends Amasis
and Badres to
besiege Barca;

The Persian forces despatched by Aryandes¹, governor of Egypt, and commanded, the land force by Amasis, the fleet by Badres, march

C. 200. against Barca (the inhabitants having declared to a herald sent by Aryandes, that they had all a hand in the murder of Arcesilaus) and besiege it nine months, digging mines under ground, and making assaults: these mines are discovered, and the Barcæi countermine and slay

C. 201. the Persians. At last the city is taken by the following unjustifiable fraud. Amasis, general of the land forces, having in the night dug a trench and laid planks across it strewed with mould and made level with the ground, invites the Barcæi to a conference: both parties standing on the hollow ground, swear, the Barcæi that they will pay a fine to the king, and the Persians that they will not again molest the Barcæi; and that the oath should remain

which is at
last taken by
treachery.

¹ This Aryandes was the governor of Egypt, appointed by Cambyses; the same who, subsequently to these events, was destroyed for endeavouring to equal Darius; for Darius having coined gold of the greatest possible fineness, Aryandes coined silver of the same description; upon which Darius put him to death, as if he had attempted to rebel.—C. 166.

inviolatè as long as the ground on which they stand remains as it is. The Barcæi, trusting to the conditions, come without the city; the Persians break down the ground (thus absolving themselves from their oaths), rush in, and make themselves masters of the city. Pheretime crucifies those of the Barcæi who are most implicated, and cuts off the breasts of their wives. The other Barcæi (with the exception of the Battiadæ, to whom Pheretime gives the management of the town,) are taken as slaves by the Persians, and conveyed to the presence of Darius, who gives them a village of the Bactrian territory to dwell in, to which they give the name of Barca. As the Persians are returning Bares wishes to take possession of Cyrene; but Amasis refuses, alleging that the expedition is sent against Barca alone, and not against a Greek town. At last, however, the army turns back with the intention of taking Cyrene, but is repulsed, and being seized with a panic, flies a distance of sixty stadia, where they halt: and a messenger from Aryandes having arrived to recall them, they, having prevailed on the Cyrenæans to supply them with provisions, return to Egypt, harassed in their retreat by the Libyans. Pheretime soon after dies a miserable death, being eaten of worms.

C. 202.

The most guilty among the Barcæi are crucified, the rest transported to Persia.

C. 203, 204.

The Persians return to Egypt after a fruitless attempt on Cyrene.

C. 205.

Pheretime dies.

DIGRESSIONS.

BOOK IV.

C. 2. THE Scythians, who in the reign of Cyaxares
The Scythians on their return had overrun Asia, return after an absence of
from Asia after 28 years, and are opposed by a race sprung
twenty-eight years' occupation, (see B. i, C. 103, 104,) from their wives and the slaves (whom having
are opposed by the sons of their wives and slaves, whom they put to
flight. blinded they were in the habit of setting to stir
 their mares' milk). At first the slaves resist,
 cutting a trench from the mountains of Tauris
 to the Palus Mæotis, and pitching their camp
 opposite to the returning Scythians: but at
C. 3. last the Scythians, at the suggestion of one of
C. 4. their number, throwing aside their arms, fall on
 the slaves with their whips, and compel them
 to fly.

C. 5. The Scythians give the following account of
The Scythians' own account of their origin. their origin¹. They say that the first man born

¹ In Herodotus's time there were four opinions as to the origin of the Scythians.

1st, The Scythians' own idea, C. 5.

2nd, The opinion of the Greeks on the Euxine, C. viii—x.

3rd, That common to Greeks and barbarians, and adopted by Herodotus, C. xi, xii.

4th, That of Aristæas of Proconnesus, C. xiii.

in their land (which before that time was a desert) was Targitaus, son of Jupiter, and a daughter of the river Borysthenes. This Targitaus had three sons, Lipoxais, Arpoxais, and Colaxais. In their reign a plough, a yoke, an axe, and a cup, all of gold, fell from the heavens. On the two elder brothers attempting to seize them, the gold took fire; but the younger brother taking it up in safety, the two elder resigned the sovereignty to him. From Lipoxais sprung the Auchatæ; from Arpoxais the Catiari and Traspies; and from Colaxais, the youngest, the Paralatæ: all the tribes however bear the name of Scoloti; but are called Scythians by the Greeks. The Scythians farther state, that a thousand years had elapsed since the time of their first king Targitaus at the time that they were invaded by Darius. The kings carefully guard the golden presents that came from heaven¹.

Targitaus the
first inhabitant
of Scythia:
his three sons

C. 6.

¹ The whole of this is unintelligible: reason cannot but allow that if so great a quantity of land was given to the sentinel for remaining awake only one day, as Larcher explains it, the task was by no means commensurate to the reward. I see that one of the manuscripts gives *ὁς ἂν* instead of *ὅσα*: if we adopt this reading, might not the sense be "and for that reason they give it (i. e. the sacred gold) to him that he may ride about with it on horseback during one day?" Every body will allow that the guard would not be so inclined to drowsiness while on horseback.

C. 7.
Colaxais, the
youngest,
being created
king, divides
the empire
into three por-
tions.

Colaxais is reported to have divided his kingdom into three portions, giving one to each of his sons. The regions north of Scythia are inaccessible on account of the clouds of feathers (snow) which fall there and obstruct the sight.

C. 8.
Account given
by the Greeks
who inhabit
the Pontus.

The Greeks who inhabit the Pontus give a different account of the origin of the Scythians. They say that Hercules, when driving away the herds of Geryon, came from Erytheia near Gades to Scythia, when falling asleep he lost his mares; and traversing the country in search of them, he came to Hylæa, where he found

C. 9. in a cave a monster, half woman and half serpent; that she declaring she had his mares, refused to restore them unless Hercules would

C. 10. cohabit with her; that she conceived three sons, Agathyrus, Gelonus, and Scythes; and that she made the last of these king, because he had succeeded in bending the bow of his father, and putting on his girdle, which neither of the others could do.

C. 11.
Account given
by both Greeks
and barbarians,
and approved
by Herodotus.

The third account (which Herodotus is most inclined to believe) is this; that the Scythian nomades who dwelt in Asia, being harassed by the Massagetæ, crossed the river Araxes, and came over to the land of Cimmeria (the country now inhabited by the Scythians), the Cimmerian people being too cowardly to resist them: their kings, ashamed of their pusillanimity, divide into

two bodies, and fight until all of the royal blood are slain; the people then bury them near the river Tyras, and depart from the country. These Cimmerians fled into Asia, and colonized the peninsula, where now stands the Grecian town of Sinope; and the Scythians pursuing them missed their way, and came into the country of the Medes. This account is given both by Greeks and barbarians.

C. 12.

The fourth account is that of Aristeas ³ of Proconnesus, who declares in an epic poem, that, inspired by Phœbus, he went to the Issedones; that above the Issedones dwell the Arimaspi, one-eyed people, beyond them the Gryphons, guardians of the gold; and above

C. 13.
Account given
by Aristeas.

³ Herodotus heard at Proconnesus and Cyzicus the following strange tale concerning Aristeas: That he entered the shop of a fuller at Proconnesus, and died there; the fuller shut up his shop, and went to carry intelligence of the death of Aristeas to his kinsmen; that an inhabitant of Cyzicus declared that he had met Aristeas alive in the town of Artace, and that the relatives on opening the chamber found that Aristeas had disappeared. In the seventh year after these events he reappeared at Proconnesus, and after reciting the verses called the Arimaspea, vanished a second time.—C. 14.

The Metapontians declare, that three hundred and forty years after the second disappearance of Aristeas, he appeared to them, and commanded them to rear an altar to Apollo, and near it a statue of Aristeas, who had formerly in the shape of a crow accompanied Apollo to Italy. The people of Metapontum having consulted the oracle, did as the spectre had commanded.—C. 15.

the Gryphons, the Hyperborei; that all these nations, except the Hyperborei, are constantly at war with their neighbours, and that the Issedones have been driven out of their original territory by the Arimaspi, the Scythians by the Issedones, and the Cimmerians by the Scythians.

C. 16.
Countries
beyond
Scythia.

C. 17.

The country beyond Scythia is not known accurately; but as far as Herodotus can collect from report, it is as follows: reckoning from the port of the Borysthenitæ we have the Callipidæ (who are Grecian Scythians,) the Alazones, the Scythian husbandmen, the Neuri; the desert: these nations lie along the river Hypanis, west of the Borysthenes.

C. 18.

After crossing the Borysthenes, the first country upwards from the sea is Hylæa, then the Borysthenitæ (called by themselves Olibiopolitæ) occupying a tract eastward for three days' journey, extending to the river Panticapes, and reaching northward eleven days' journey up the Borysthenes; then the desert; above it the

C. 19.

Androphagi; then another desert: crossing the Panticapes, you have east of the Borysthenitæ the Scythian nomades, occupying a tract eastward for fourteen days' journey, and stretching

C. 20.

to the river Gerrhus: on the other side the Gerrhus are the royal Scythians, extending southward to Taurica, and eastward to the

trench which was dug by the sons of the blind slaves, and to Cremni on the Palus Mæotis; a part of this nation extends also to the Tanais: north of the royal Scythians are the Melanchlæni, and beyond them uninhabited fens.

Crossing the Tanais, we have the Sauro-
mataæ, (not a Scythian tribe;) the Budini with
a desert to the north of them; then the Thyss-
agetæ (a race of hunters,) to the north-east;
then the Iyrææ, also hunters, who take their
game with the assistance of trained horses and
dogs; above these, still inclining to the east,
is another tribe of Scythians, seceders from
the royal Scythians: here the plain ends, and
beyond it the country is rugged, and inhabited
by the Argippæi, a bald-headed race, who
speak a distinct language, but use the Scythian
costume; these people are esteemed sacred.
The Scythians who go to their country require
seven interpreters for the journey; the country
north of the Argippæi is unknown; the
mountains said to be inhabited by men with
goats' feet, and beyond them by people who
sleep half the year.

The Issedones, who live eastward of the bald
nation, have the singular custom of eating their
deceased parents, and of preserving their skulls
plated with gold as ornaments for their yearly

C. 21.

C. 22.

C. 23.

C. 24, 2.

C. 26.

The Issedo
eat their
fathers.

sacrifices. Among this people the women are said to have equal authority with the men.

C. 27.

Above the Issedones are the Arimaspi (one-eyed men, from "arima," one, and "spu," eye), and the Gryphons, guardians of the gold. In

C. 28.

The cold intense in all these countries.

all this country the cold is intense during eight months of the year. The Cimmerian Bosphorus is frozen in winter; it rains during the greater part of the summer. The horses bear the hard winter; but the asses and mules cannot endure it: the oxen have no horns⁴. Herodotus believes the feathers, mentioned above, to be snow.

C. 31.

C. 32.

The Hyperboreans mentioned by Hesiod and Homer.

The Hyperboreans are unknown to the Scythians, and all the neighbouring people, except perhaps the Issedones. Mention is, however, made of the Hyperboreans by Hesiod, and by Homer in his *Epigoni*⁵, supposing Homer to be the author of those verses.

C. 33.

Story of Hyperoche and Laodice,

The inhabitants of Delos, relate that two damsels, named Hyperoche and Laodice, attended by five men of the Hyperboreans, (now

⁴ Herodotus here quotes a verse of Homer (*Odyssey* B. iv, v. 85,) to prove that horns are the produce of warm climates.—C. 29.

He also relates the singular fact, that no mules are produced in *Elia*.—C. 30.

⁵ This poem was very ancient, although, in all probability, Homer was not its author. Some attribute it to Antimachus of Colophon. Its subject was the second Theban war.

called Perpherees, and greatly honoured at Delos,) were sent with certain offerings wrapped in straw; that they came to the Scythians, and were thence passed from nation to nation until they reached Delos. As the maidens never returned, the Hyperboreans sent other gifts by the same conveyance, and wrapped in straw in the same manner⁶. The Delians also say that Arge and Opis, two other Hyperborean virgins, visited Delos before the two first mentioned, and that the islanders celebrate their names in hymns composed by Olen the Lycian. Herodotus concludes by saying, that he shall not notice the tale of Abaris, who is said to have been a Hyperborean, and to have been carried by an arrow round the world without eating. He remarks, that if there are Hyperborei, there must be Hypernotia, and ridicules those who say that the earth is round; and this leads him to a digression on the world as then known.

C. 35.
and of Arge
and Opis.

C. 36.
Herodotus ri-
dicules those
who say that
the world is
round.

Asia is inhabited, first by the Persians, who extend to the Erythrean sea; north of them the Medes; north of the Medes the Saspire; north of them the Colchians, who extend to the

C. 37.
He describes
the world as
known in his
time.

⁶ In honour of these virgins the Delian young men and maidens offer their hair at their tombs.—C. 34.

Herodotus has witnessed in Thrace and Pæonia, a festival of Diana the Queen, in which wheat straw is used.—C. 33.

- C. 38. northern sea and the river Phasis. Westward of these four nations are two tracts of land, the northern side of the first of which runs along the Euxine Propontis and Hellespont to cape Sigeum; its western side down the Ægean, and its southern from cape Triopium along the
- C. 39. Myriandrian gulf: the second, that is to say, the southern tract, in the shape of a triangle, the western side of which runs along the coast of Phœnicia and Syria, cuts athwart the isthmus that joins Africa to Europe, and continues along the Red sea, while the southern side is
- C. 40. washed by the Erythrean. Having thus described the continent westward of the four nations, he proceeds to those eastward, the names of which he does not mention, contenting himself with stating, that on the north they are bounded by the Caspian sea and the Araxes, and on the south by the Erythrean; and that all beyond the Indians is desert and unknown.
- C. 41. The country called Libya is adjacent to Egypt. Europe in length extends as far as Asia and Africa. Libya is almost an island, and was circumnavigated by the Phœnicians, by command of Neco, king of Egypt. Herodotus does not believe that the circumnavigators saw the sun on their right hand. Sataspes, a Persian, (whose sentence of impalement was re-
- C. 42. Libya almost an island. Voyages of the Phœnicians,
- C. 43. of Sataspes,

mitted on condition of his sailing round Libya,) failed in the attempt, and was impaled by Xerxes on his return. The greater part of Asia was discovered by Darius, by whose command Scylax of Caryanda sailed down the Indus, and westward on the sea until he reached the spot from which the Phœnicians, mentioned above, had sailed.

C. 44.
and of Scylax.

The boundaries of Europe on the north and east are unknown. Whence it borrowed its name is uncertain; perhaps from Europa of Tyre, who, however, only passed from Phœnicia into Crete. Libya is said by many of the Greeks to have derived its name from Libya, an aboriginal woman; and Asia to have borrowed its appellation from the wife of Prometheus; or, as the Lydians say, from Asius, son of Cotys.

C. 45.
The boundaries of Europe on the north and east uncertain.

The nations near the Euxine are the most ignorant in the world. The Scythians, however, are an exception to this general character. Their mode of living is admirably adapted to secure them from invasions; the people living in waggons, and never continuing long in one place, and being moreover expert horsemen and archers. In Scythia there are eight principal rivers, all flowing into the Euxine, viz. the Ister, Tyras, Hypanis, Borys-

C. 46.
Character of the nations near the Euxine.
The Scythians an exception.

C. 47.
Eight principal rivers of Scythia.

thenes, Panticapes, Hypacyris, Gerrhus, and Tanais⁷.

C. 48.
The Ister and
its tributary
streams.

The Ister is one of the largest known rivers:

it has five tributary Scythian branches, viz. the Porata, (called by the Greeks Pyretos,) the

Tiarantus, the Ararus, the Naparis, and the

C. 49. Ordessus. The Maris also, a stream flowing

from the Agathyrsi, mingles with the Ister, as do three large streams flowing from the top of

Hæmus; viz. the Atlas, the Auras, and the

Tibisis. There are also the Athrys, the Noes,

the Artanes, and several others, which discharge their waters into the Ister, a mighty

river, which, commencing at the country of the

C. 50. Celts, crosses the whole of Europe. The Ister

⁷ Ancient and modern names of the rivers of Scythia.

<i>Ancient.</i>	<i>Modern.</i>
1. Porata . . .	Pruth.
2. Asaries . . .	Sciet.
3. Naparis . . .	Prossa or Jalomnityas.
4. Ordessus . . .	Argia.
5. Oarus . . .	Wolga.
6. Tibiscus . . .	Téisse.
7. Ister . . .	Danube.
8. Borysthenes . . .	Dneiper.
9. Tyras . . .	Dneister.
10. Tanais . . .	Don.
11. Hypanis . . .	Bog.

The Hypacyris, Panticapes, and Gerrhus cannot be reconciled with modern geography, unless we suppose them to have been separate mouths of the Borysthenes.—See Rennel, pp. 57—59.

is greater than the Nile, and its waters are nearly equal in summer and winter; the melting of the snow in summer making up for what is lost by evaporation, and there being very little rain to swell it in winter.

Reason why its waters are the same in summer and in winter.

Next to the Ister is the Tyras, which rises out of a vast lake in the north; (which is the boundary of Scythia and Neuris;) at the mouth of it are established some Grecians, called Tyritæ.

C. 51.
The Tyras.

The third river is the Hypanis, which rises also in a northern lake; its waters are sweet until they are joined by the bitter stream of the Exampæus. The Tyras and Hypanis approach very near to each other in the country of the Alazones. The fourth river is the Borysthenes, the most considerable next to the Ister, and the most fertile of all streams except the Nile. Salt is found at its mouth; it contains excellent fish; its source, like that of the Nile, is unknown; the Hypanis and Borysthenes flow into the same marsh; the space of land between them is called the promontory of Hippolaus; there is a temple of Ceres erected on it. Beyond the temple and on the Hypanis dwell the Borysthenitæ. The fifth river is the Panticapes, which flows from the north out of a marsh, and empties itself into the Borysthenes: the space between it and the Borysthenes is

C. 52.
The Hypanis.

C. 53.
The Borysthenes.

C. 54.
The Panticapes.

C. 55.
The Hypa-
cyris.

occupied by the Scythian cultivators. The sixth river is the Hypacyris, which rises in a lake, and flowing through the midst of the Scythian nomades, empties itself near the city of Carcinitis. The seventh river is the Gerrhus, which flows out of the Borysthenes towards the sea, serving as a boundary between the territory of the nomades and that of the royal Scythians, and discharges itself into the Hypacyris. The eighth and last is the Tanais; which takes its rise in a vast lake up the country, and empties itself into the Palus Mæotis, which divides the royal Scythians from the Sauromatæ. Into the Tanais flows the Hyrgis.

C. 56.
The Gerrhus.

C. 57, 58.
The Tanais
and Hyrgis.

C. 59.
Customs of the
Scythians.
Their gods.

The Scythians have the following customs: they worship Vesta, Jupiter, the Earth, Apollo, Venus Cœlestis, Hercules, and Mars. The royal Scythians also worship Neptune. In their language Jupiter is called Papæus; Vesta, Tabiti; the Earth, Apia; Apollo, Cœtosyrus; Venus Cœlestis, Artimpasa; Neptune, Thamimasadas: they have no images, altars, or temples, except those of Mars. They kill all their victims by strangulation. Their cauldrons are like the Lesbian craters; they use the bones of the victim for fuel, wood being scarce: they offer all kinds of beasts, but particularly horses.

C. 60.
Their sacri-
fices.

C. 61.

C. 67.
The temple
and worship
of Mars.

The temple of Mars is made of fagots piled up, with a scimeter at top to represent the god:

one of every hundred prisoners is sacrificed to him : swine are never used by the Scythians. C. 63.

In matters of war they have the following usages. The Scythians drink the blood of the first enemy whom they slay in battle : they make napkins of the scalps of their enemies, and sometimes cloaks : they make cups of the skulls of their adversaries, and even of their relations, if at enmity with them : once a year those who have killed an enemy drink of a bowl of wine mingled by the governor in each province ; those who have killed many have two cups. C. 64. Warlike usages of the Scythians. C. 65. C. 66.

Diviners are numerous in Scythia. They are consulted when the king is ill, and generally charge some one with having sworn falsely by the royal hearth, which perjury has caused the king's illness : if this charge be confirmed by other diviners who are called in, the accused is beheaded, and his property given to the diviners ; if he be acquitted, the diviners are burnt alive, and their sons put to death. When the Scythians make a covenant, they mingle the blood of the contracting parties with wine, and after dipping in the bowl a scimeter, some arrows, a battle axe, and a javelin, the parties drink of it. C. 67. Diviners. C. 68. C. 69. False prophets burnt alive. C. 70. Contracts.

The tombs of the kings are in the territory of the Gerrhi, to which country the corpses of kings. C. 71.

Funeral rites
of the kings.

C. 72.

C. 73.
Funerals of
private per-
sons.

C. 74, 75.

C. 76.
The Scythians
hate foreign
usages.

the kings are conveyed, wherever they happen to die, the people of each tribe mutilating themselves by way of mourning. A sort of hut is erected over the body, and one of the concubines and several servants of the late king are buried within it. At the end of a year fifty servants and fifty horses are put to death, and arranged in a curious manner round the tomb. In private funerals the body is conveyed about for forty days; and the surviving friends purify themselves by means of a vapour bath, (in which hemp-seed is burnt,) and a sort of poultice made of the cypress, cedar, and frankincense trees pounded. The Scythians not only hate all foreign customs, but even one tribe hates the usages of another^s.

^s Anacharsis, a Scythian, lost his life for attempting to introduce among his countrymen the worship of Cybele, which he had seen at Cyzicus.—C. 76.

The Peloponnesians say that he became a disciple of the Greeks, and on his return to Scythia spoke highly of their wisdom.—C. 77.

Scylas son of Ariapithes, king of Scythia, by a woman of Istria, was so attached to Grecian customs, that he wore a Grecian dress, built a house among the Borysthenitæ, (who say that they are of Milesian origin,) and took a wife of that country. He also wished to be initiated in the Bacchanalian rites; which so irritated the Scythians that they revolted from him, and placed his brother, Octamasades, at their head. Scylas was subsequently betrayed by Sitalces, king of Thrace, (to whom he had fled,) and his head struck off by his brother.—C. 78—80.

With respect to the population of Scythia very contradictory accounts are given: but Herodotus judges it to be large, on account of a vase which he has seen at Exampæus, containing six hundred amphoræ, and made out of arrow heads, of which every Scythian by command of king Ariantas furnished one. C. 81.
Population.

There is little remarkable in Scythia except its streams, which are very large and numerous. Near the river Tyras is shown the print of the foot of Hercules two cubits in size. C. 82.
Print of the
foot of Her-
cules near the
river Tyras.

*Introduction to the history of the invasion of Libya
by the Persians.*

The Minyæ, grandchildren of the crew of the Argo, having been driven out of Lemnos by the Pelasgi, fly to Taygetus of Lacedæmon, and are kindly treated by the Lacedæmonians, and distributed among the different tribes. C. 145.
B. C. 1180.
The Minyæ
being driven
out of Lemnos
come to Lace-
dæmon;

The Minyæ soon grow insolent, and claim a share of the royal power; upon which the Lacedæmonians cast them into prison, intending to execute them, according to their custom, in the night; the wives, however, of the pri- C. 146.
are kindly
received, but
growing insol-
ent are thrown
into prison,
whence they
are rescued by

the contrivance of their wives.

C. 147.
Theras, with some of the Minyæ, sails to Thera, then called Calliste.

C. 148.

C. 149.

soners⁹, having obtained permission to visit them, exchange clothes with their husbands, who escape, and again seat themselves on Taygetus. The Lacedæmonians, intending to put them to death, Theras¹ (uncle and formerly guardian of Eurysthenes and Procles the kings, who had determined on sailing to and taking up his abode on an island called after him Thera, but formerly Calliste, which had been inhabited for eight generations by some Phœnicians left by Cadmus), prevails on the state to pardon them on condition of his taking them out of the country. Few, however, of the Minyæ accompany him, for the greater part of them turn against the Caucones and Paroreatæ; and having driven them from their territories, divide themselves into six portions. In after times they founded in those parts the cities of Lepreum, Macistus, Phrixæ, Pyrgus, Epium, and Nudium, most of which in the time of Herodotus had been destroyed by the Eleans. The son of Theras, being unwilling to sail with his father, received the name of Oiolytus (*ὄϊς ἐν*

⁹ This story is told by Plutarch and others. Valerius Maximus adds, that they were allowed to pass with their heads covered, on account of their pretended sorrow.

The escape of Lavalette must occur to every one.

¹ Theras was the sixth descendant from Œdipus, and the tenth from Cadmus, and brother to Argeia, mother of Eurysthenes and Procles.

λύκοις), because his father declared that he left him as a sheep among wolves.

From this Oiolytus was born Ægeus, from whom sprung the Ægidæ, a numerous tribe at Sparta, who not being able to preserve their children, erected, according to the command of the oracle, a temple to the Furies of Laius and Œdipus.

So far the Lacedæmonians and Theræans agree; what follows is stated on the authority of the Theræans. Grinus, a descendant of Theras, being ordered by the oracle at Delphi to found a city in Libya, excused himself on the plea of infirmity, and prayed that some younger man might be appointed. The Theræans take little notice of the oracle, not knowing where to look for Libya; but when no rain fell at Thera for seven years, and all their trees but one were withered, the Theræans again consulted the oracle, and were rebuked by the Pythia for not sending a colony into Libya. The Theræans send messengers to Crete to enquire if any Cretans or strangers have ever gone as far as Libya. These messengers meet at the town of Itanus with a purple dyer named Corobius, who tells them that, being driven by the winds, he had reached that part of Libya where the island of Platæa is situated. Having prevailed on this man to accompany them to Thera, a few

C. 150.
B. C. 648.
Grinus, a descendant of this Theras, is commanded by the oracle to colonize Libya.

C. 151.
Thera visited with a drought on account of the people delaying to obey the oracle.

The Theræans discover in Crete a man who says he has been at Libya; and under his guidance some of them sail to Platæa.

Theræans sail to reconnoitre ; and being piloted by Corobius to the island of Platæa, they leave him there, with provision for a certain number of months, while they themselves sail back to Thera with the intelligence. Corobius being in distress is supplied with a twelvemonth's provision by Colæus, the master of a Samian vessel bound to Egypt². The Theræans meanwhile having arrived at Thera and reported what they have seen, the people resolve on colonizing Platæa ; and having chosen men by lot from their seven provinces, despatch them in two triremes with Battus³, the son of Poly-

C. 152.

C. 153.
 1 their re-
 m and re-
 rt of what
 ey have
 en, Battus
 sent with
 o triremes
 colonize
 atæa.

² The Samians having set sail, were borne away by an easterly wind as far as Tartessus ; and being the first Greeks who discovered that part, they made so large a profit that with a tenth of their gains they offered a magnificent brazen vase, supported by three brazen colossal figures, in the temple of Juno.—C. 152.

³ The Cyrenæans relate the first part of this story in a very different manner from the Theræans. The former say that Battus was the son of Polymnestus, a Theræan, by Phronime, a maiden whom Thermion, a Theræan merchant, had brought from Axus in Crete, whence she was driven by the cruelty of her father Etearchus. That this Battus stuttered ; and going to consult the oracle concerning his infirmity, he was commanded by the Pythia to colonize Libya. He at first took no notice of the command, but retired to Thera : but heavy calamities falling on the Theræans they again consulted the oracle, and by its order Battus sailed to Platæa, as mentioned above. Herodotus thinks that he took the name of Battus after his arrival in Libya ; Battus signifying a king in the Libyan language.—C. 154—156.

mnestus as their leader. Having arrived at Plataea, and remained there two years without meeting with any prosperity, Battus and his followers sail to Delphi, and declare that they have met with no good fortune, although they have dwelt, as commanded, in Libya. The Pythia, however, gives them to understand that they have not really been in Libya; upon which Battus leaves Plataea and establishes himself in a spot called Aziris, in Libya itself, opposite the island. Here they remained six years; but in the seventh the Libyans having promised to lead them to a better place, prevailed on them to quit it.

C. 157.
At the end
two years
Battus, by
command of
the oracle,
leaves Plat
and settles
Aziris.

C. 158.

The Libyans, accordingly, being afraid that the Greeks might settle in the most beautiful parts of their country, led them through those parts by night; and having brought them to a fountain in the country called Irasa, they pointed it out to them as the spot where they were to settle. Here, accordingly, they founded Cyrene.

During the reign of Battus, the founder of the colony, who reigned forty years, and of his son Arcesilaus, who ruled seventeen years, the

C. 159.
Battus I
reigns forty
years.
Arcesilaus
seventeen
years.

Battus was not a descendant of Minyas, but Minyas having given his name to the people of Thessaly who followed Jason, all the Argonauts were called by the name of Minyæ. Jason himself was descended from Minyas by his mother Alcimede.

Cyrenæans remained the same in number as when they were sent out to colonize; but under the third king, Battus, surnamed the Happy, a multitude of Greeks, urged by the oracle, came to Cyrene; and the neighbouring Libyans, seeing themselves spoiled of their land and insulted, gave themselves up to Apries king of Egypt, who engaged the colonists and was routed by them; in consequence of which defeat the Egyptians revolted from him.

Battus II.
In his reign
Cyrene is filled
with Greek
colonists, who
engage and de-
feat Apries
king of Egypt.
B. C. 575.

C. 160.
Barca founded
B. C. 554.
by the brothers
of Arcesilaus
II.

Arcesilaus II, son of Battus II, having ascended the throne, had many disputes with his brothers, until they departed to another quarter of Libya, and founded Barca, and at the same time excited the Libyans to detach themselves from the Cyrenæans.

The Libyans
defeat the Cy-
renæans at
Leucon.

Arcesilaus opens a campaign against the Libyans, who had received his brother: they fly eastward; he pursues them as far as Leucon of Libya, where the Libyans engage and rout the Cyrenæans with the slaughter of seven thousand men. After this defeat, Arcesilaus is strangled by his brother Learchus, who in his turn is slain by Eryxo, wife of Arcesilaus.

Arcesilaus is
slain by his
brother Lear-
chus.

C. 161.
Battus III is
deposed by
Demonax, an
arbitrator from
Mantineæ.
B. C. 550.

Arcesilaus is succeeded on the throne by his son Battus, the lame. In his reign, the Cyrenæans having sent to Delphi about the calamities which had visited them, are com-

manded to procure an arbitrator from Mantinea of the Arcadians. Accordingly, they procure Demonax, who, having arrived at Cyrene, divides the inhabitants into three tribes; viz. 1st, Theræans and their neighbours; 2nd, Peloponnesians and Cretans; 3rd, islanders. He also places in the hands of the people the prerogatives which the king had hitherto enjoyed, reserving for him the sacred lands and the sacerdotal offices.

Battus is succeeded by Arcesilaus III, his son by Pheretima. This king refuses to abide by the decision of Demonax, and reclaims the dignities of his forefathers. On that account he is driven from Cyrene and flies to Samos, and his mother to Salamis of Cyprus, where she fails in obtaining an army from the king Euelthon. Arcesilaus meanwhile having levied a numerous army of Samians, consults the oracle at Delphi, and is warned in some dark verses not to return to Cyrene. He, however, slights the oracle, returns to Cyrene, and laying hands on some of his enemies, sends them to Cyprus for execution; but they being driven on the territory of the Cnidians, are received by them and sent to Thera. Some of the Cyrenæans are burnt in a town, in which they had taken refuge, by Arcesilaus; who reflecting, that by this act he has fulfilled a part of the

C. 162.
Arcesilaus I
from B. C. 511
to B. C. 511
is obliged to
fly to Samos

C. 163.

C. 164.
He returns
Cyrene, but
having, as I
think, fulfilled
an oracle, he
flies to Bar-
where he is
slain.

C. 165.
His mother,
Pheretima,
asks assistance
of Aryandes,
the Persian
governor of
Egypt.

oracle, abdicates the throne, and flies to his father-in-law at Barca, where both he and his father-in-law Alazir are put to death by the people. Pheretima, hearing of her son's assassination, flies into Egypt, and relying on the benefits which Arcesilaus had conferred on Cambyses in making Cyrene tributary to him, appears as a suppliant before Aryandes, governor of Egypt, alleging that her son had met his death in consequence of his attachment to the Medes.

Here commences the account of the Persian expedition against Barca; occupying C. 167 and C. 200—205.

C. 168.
Tribes of Li-
bya.
The Adyrmachidæ.

The tribes of Libya are situated in the following order. Beginning from Egypt the first nation are the Adyrmachidæ, extending from Egypt to the port called Plynus. Among these people the king has the first choice of all virgins who are about to be married.

C. 169.
Giligammæ.
Island of Plataea.

Westward of these are the Giligammæ, extending as far as the island Aphrodisias. Off the middle of their territory lies the island of Plataea. On the main land is the port Menelaus and Aziris, the city which the Theræans founded when they left Plataea. West of these are the

Asbystæ, who inhabit the country above Cyrene: they are much addicted to chariot driving, and great imitators of the Cyrenæans. West of the Asbystæ are the Auschisæ, who live above Barca: the Cabales, a small tribe, dwell in their country. Next to them are the Nasamones, a people who live on the fruit of the palm trees, locusts, and milk: they use promiscuous concubinage; swear by their illustrious countrymen; and are accustomed to divine by means of dreams at the sepulchres of their ancestors.

On the confines of the Nasamones were the Psylli, who were all overwhelmed by the sands. South of these are the Garamantes, a shy and unwarlike tribe. Westward are the Macæ, through whose country flows the Cinyps, rising in the hill called the Hill of Graces.

Next to them are the Gindanes, whose women wear leather thongs round their legs; and on the shore are the Lotophagi.

Next to them, along the sea, are the Machlyes, stretching along the river Triton, which discharges its waters into the lake Tritonis, in which is an island called Phla, said to have been colonized by the Lacedæmonians. Jason is said to have been driven into this lake, or Syrtis, and to have escaped by the assistance of Triton, to whom he gave a brazen tripod, which the

Libyans in the neighbourhood have concealed, because Triton foretold that when any of the crew should carry it off, the Greeks should find one hundred cities about lake Tritonis.

C. 180.
Ausenses.

Adjoining to these are the Ausenses, whose virgins have a yearly fight, and who dress the handsomest of them in armour to represent Minerva, who they say is the daughter of Neptune and Tritonis. They use promiscuous intercourse with women.

C. 181.
Wild Libya.

The country above the coast he names the *θηριώδης*, (abounding in wild animals,) above this is a sandy ridge stretching from Thebes to the pillars of Hercules; in this ridge are found masses of salt, and streams of water at the tops of the hills.

andy Libya.

Ammonians.

The Ammonians are ten days' journey distant from Thebes: the fountain of the sun is found in their country. Augila is ten days' journey from the Ammonians: salt and palm trees are found there. Ten days' further journey are the Garamantes, who hunt the Ethiopian Troglodytæ, a strange people, who eat lizards and serpents, and speak with the voice of bats.

C. 182.
Augila.

C. 183.
Garamantes.
Troglodytæ.

C. 184.
Atarantes.

Ten days' journey from the Garamantes is another salt hill and stream, where dwell the Atarantes, a people who have no names for individuals, and who curse the sun when he scorches them. At ten days' distance is an-

other salt hill and spring, adjoining which is Mount Atlas; the people are called Atlantes. C. 185. Atlantes. Beyond this Herodotus does not know the names of the nations. In all this district the inhabitants build their houses of blocks of salt, as no rain ever falls there. Beyond this ridge the country is a desert.

From Egypt to the lake Tritonis, the people are nomades; their usages resemble those of Egypt. C. 186. From Egypt to lake Tritonis the people are nomades. West of the lake Tritonis they are no longer nomades, and their customs are different. C. 187. West of lake Tritonis they are no longer nomades. Of all people the Libyans are most healthy, which they ascribe to a singular custom of burning the veins of the head to prevent humours.

All the Libyans sacrifice to the sun and moon, and those about lake Tritonis to Minerva, Triton, and Neptune. C. 188. Gods of the Libyans. The Greeks derived from the dress of the Libyan women their mode of decorating the statues of Minerva. C. 189. From the Libyans the Greeks also learnt to yoke four horses together.

The nomades inter their dead in the same manner as the Greeks, except the Nasamones, C. 190. Funerals of the nomades. who bury them in a sitting position.

West of the river Triton are the agricultural Libyans, who are called Maxyes, who say that C. 191. Maxyes. they are descended from the men of Troy: they live in houses. This part of the country is

much more infested by wild beasts than the nomadic part. No stags or wild boars are found in any part of Libya. Adjoining the Maxyes are the Zauèces, whose women in war drive the chariots. Adjoining these are the Gyzantes, whose country is famous for honey.

C. 192.
C. 193.
Zauèces.
C. 194.
Gyzantes.
C. 195.
Island of Cyraunis, which yields pitch.

Near this, according to the Carthaginians, is an island called Cyraunis, in which is a lake from which gold is procured⁴. The Carthaginians also say, that beyond the pillars of Hercules is a nation from whom they buy gold.

C. 196.
C. 197.
Four nations in Libya.

This country is occupied by four nations. The Libyans and Ethiopians are aboriginal; the foreign tribes are Phœnicians and Greeks.

C. 198.
Libya inferior in fertility to Europe and Asia.

Libya is inferior in general fertility to Europe and Asia; the small region of the Cinyps is an exception. The Cyrenæan territory has three regions of different elevations, and consequently three different seasons for collecting the products of the earth.

C. 199.

⁴ Herodotus has seen pitch procured in a similar manner out of a lake at Zacynthus.—C. 195.

There is a lake of pitch in Trinidad, covering above one hundred acres.

ANALYSIS

OF

HERODOTUS.

TERPSICHORE.

BOOK V.

FROM THE CONQUEST OF THRACE BY MEGABAZUS TO
THE DEATH OF ARISTAGORAS OF MILETUS.

AFTER the failure of the Scythian expedition, (B. iv, C. 143,) Megabazus, who had been left by Darius in Europe, reduces, 1st. the Perinthians, who had before been roughly treated by the Pæonians²: then the whole of Thrace³,

C. 1.
Megabazus¹
duces the P
erinthians

C. 2.
and Thracia

² The Pæonians had been admonished by an oracle to take arms against the Perinthians, and to attack them if challenged by name. After a combat between two men, two horses, and two dogs of each party, the Perinthians being victorious in two instances, began to shout the Pæon, which the Pæonians supposed to be the fulfilment of the oracle, and accordingly attacked and routed the Perinthians.—C. 1.

³ The Thracian people, next to the Indians, are the most numerous in the world; but they are feeble, being disunited

C. 12—14.
Removes some
tribes of the
Pæonians into
Persia,

(in obedience to the commands left him by Darius⁴). Afterwards, having received a letter from Darius commanding him to remove the Pæonians⁵ from their country, and bring the whole nation into the king's presence; Megabazus opens a campaign against the Pæonians,

among themselves. All of them follow almost the same institutions, except the Getæ, the Trausi, and those above the Crestonæans. Of these the Getæ account themselves immortal (see B. iv, 93—96). The Trausi mourn over the newly-born, and rejoice over the dead. Those above the Crestonæans have several wives, of whom the most favoured is allowed to slay herself on her husband's grave, and to be buried with him. The customs among the Thracians generally are as follows:— They sell their children in order to be exported; tattoo their skins; esteem it honourable to live by war and rapine: worship only Mars, Bacchus, and Diana; (only their kings worship Mercury, from whom they believe themselves to be descended): they celebrate games at the funerals of the more opulent among them. Beyond the Ister little is known of the inhabitants, except the Sigynnæ, who pretend that they are a colony of the Medes. The Thracians think that the regions beyond the Ister are inhabited by bees.—C. 3—10.

⁴ On his arrival at Sardis, Darius gives to Histæus, tyrant of Miletus, and to Coes of Mitylene, their choice of a recompense for the services which the former had done him (see B. iv, C. 137—141), and for the advice given by the latter (B. iv, C. 97). Histæus begs for a grant of Myrcinus in Edonia, and Coes requests the tyranny of Mitylene, both which requests Darius grants.—C. 11.

⁵ Darius was induced to give this command by the curiosity which was excited in him by seeing the sister of Pigres and Mantyis, (two Pæonians, who were ambitious of tyrannizing over their countrymen,) and by subsequent conversation with her brothers.—C. 12, 13.

who prepare to receive him at the sea-side, supposing that the Persians would invade them from that quarter; but the Persians, taking the upper road, attack and take the undefended towns of the Pæonians, who immediately disband their forces, return home, and deliver themselves up to the Persians. Of these Pæonians, the Siropæones and Pæoplæ, and those who dwell as far as the lake Prasias, are removed into Asia; but those around Mount Pangæum, the Doberes, the Agrianes, and Odomanti, with those who inhabit the lake Prasias itself, resist all attempts of Megabazus to subdue them. C. 15.

Having subdued the Pæonians, Megabazus sends seven ambassadors into Macedonia, to demand earth and water of Amyntas, in the name of king Darius. Amyntas invites them to a feast, and at their request introduces his wives and concubines, to whom the ambassadors behave rudely; which so enrages Alexander, the son of Amyntas, that he introduces boys in the disguise of women, who murder all the Persians. Bubares, a Persian, who is sent to inquire into this affair, is silenced by a large bribe, and the hand of Gygæa, the sister of Alexander⁶. Megabazus proceeds to Sardis C. 17.

C. 18—20
C. 21.
C. 23, 24.

⁶ Herodotus believes that Amyntas and Alexander were Grecians by descent, and quotes, in support of his opinion, the

Darius, by the advice of Megabazus, recalls Histiaëus.

with the Pæonians, and persuades Darius that, as Histiaëus was fortifying the city which he had received from the king, it would be hazardous to let him remain there. Darius, persuaded by his arguments, recalls Histiaëus, under pretence of standing in need of his advice at home.

C. 25.
Artaphernes appointed viceroy of Sardis.

He appoints Artaphernes, his paternal brother, to be viceroy of Sardis, and marches to Susa, having Histiaëus with him. Otanes⁷ is nominated commander of the garrisons along shore, in the room of Megabazus. This Otanes reduces the Byzantines and Chalcedonians, takes Antandros and Lamponium, and reduces Lemnos⁸ and Imbros, with the assistance of the Lesbians. Some of these nations he accused of desertion in the Scythian campaign, others of harassing Darius's army in the retreat from Scythia.

C. 26, 27.
Otanes subduces the Byzantines and other nations.

C. 30.
B. C. 506.

About this time certain Naxian⁹ exiles, who

decision of the judges at the Olympic games in favour of Alexander.—C. 22.

⁷ This Otanes was the son of Sisames, one of the royal judges, whom Cambyzes had slain, and spread his skin on the judgment seat, desiring his son Otanes (whom he had appointed his successor) to remember where he sat.—C. 25.

⁸ The Lemnians behaved bravely, but were vanquished. Lycaretus was made by the Persians governor over those who survived. He died during his government at Lemnos.

⁹ Naxos and Miletus were at this time very powerful states. The latter had been disturbed by insurrections for two generations, until the Parians, who were chosen arbitrators, settled

had been expelled by the commons, come to Miletus, and entreat the assistance of Aristagoras, (son-in-law of Histiaëus, and his vice-governor,) who professes his inability to contend with the Naxians, but promises his influence with Artaphernes.

Accordingly Aristagoras visits Sardis, and in an interview with Artaphernes explains the advantages which were likely to result from the capture of Naxos, and begs one hundred ships for the purpose of reducing it. Artaphernes readily listens to him, and promises that two hundred ships shall be ready the next spring.

Darius being informed of this arrangement, approves of it, and prepares two hundred ships and a large force under the command of Megabates¹.

Megabates having taken on board Aristagoras, with the Ionian troops and the Naxians, sails to Chios, with the intention of crossing over to Naxos by a north wind; but Megabates

Certain Naxian exiles come to Miletus,

C. 31, 32. and prevail on Aristagoras to assist them.

Two hundred ships prepared under the command of Megabates.

C. 33, 34. The expedition fails in consequence of a quarrel between Mega-

their differences in the following manner:—They went into the country, and made a list of those persons whose farms appeared to be well managed, and made them governors of the state, in the belief that they who had conducted their private affairs so well, would be equally careful in the management of the state.—C. 28, 29.

¹ Herodotus mentions a report that the daughter of this Megabates was, subsequently to these reports, affianced to the Lacedæmonian Pausanias.—C. 32.

ates and Aristagoras.

having, in consequence of a quarrel² with Aristagoras, informed the Naxians of their danger: the islanders prepare themselves; and after a siege of four months, the fleet is obliged to retire, having first erected some fortresses for the Naxian fugitives.

C. 35.
Aristagoras, at the instance of Histæus, seduced from Persia.

Histæus, being disgusted at his detention at Susa, advises Aristagoras to revolt³, conveying his information by means of letters impressed on the head of a slave. Aristagoras, on the receipt of this communication, calls together his friends, all of whom advise a revolt, except Hecataeus the historian, who in the first place tries to dissuade them altogether; but failing in that, he advises them to obtain the command of the sea by means of a fleet, which they might purchase with the treasures which Cræsus the Lydian had formerly dedicated in the temple at Branchidæ (see B. i, C. 50, 51, 92). This advice is rejected; and

C. 36.

² The cause of this quarrel was an affront offered by Megabates to one Scylax, the master of a Myndian vessel, whom Megabates thrust half through a port hole, on account of his carelessness in leaving the vessel without a watch.—C. 33.

³ Aristagoras was induced to revolt by the following causes:—He was unable to fulfil his promise to Artaphernes of reducing the Naxians, was harassed for the pay due to the army, and was terrified at the prospect of losing the sovereignty of Miletus, in consequence of his quarrel with Megabates.—C. 35.

the conspirators send one of their number, Iatragoras, to the fleet at Myus, (which had been their station since the failure at Naxos,) with orders to seize, if possible, the captains on board.

In this project Iatragoras is successful, and carries off several persons, and among others Coes the tyrant of Mitylene.

C. 37.

Aristagoras lays aside the sovereign power at Miletus, in order to secure the assistance of the people, and deposes the tyrants in the other cities of Ionia. The tyrants whom he had taken on board the ships he delivers up to their respective people; and the Mityleneans, on getting possession of Coes, immediately murder him.

C. 38.
Coes is slain
by the Mity-
neans.

Aristagoras having deposed the tyrants, goes as ambassador to Lacedæmon, to request the assistance of that people⁴.

Aristagoras
goes to Laci-
dæmon.

⁴ Cleomenes, the son of Anaxandrides, had lately succeeded his father on the throne of Sparta. Anaxandrides had married his own niece, and she proving barren, he afterwards, at the pressing instance of the ephori, took a second wife, who was the mother of Cleomenes. Soon after his birth, the first wife also produced Dorieus; and afterwards Leonidas and Cleombrotus. After the death of Anaxandrides, Dorieus being disgusted at the appointment of his brother Cleomenes (who was of unsound mind) to the sovereignty, leaves Sparta, and founds a colony at Cinyra, in Libya. Being driven thence in the third year, he returns to Peloponnesus, and by the advice of Antichares, and encouraged by the oracle, he sails for Sicily; but being entreated by the Crotonians, he

B. C. 504.
C. 49—51.

His interview
with Cleo-
menes.

He is unsuc-
cessful, and
quits Sparta.

C. 55.
He next goes
to Athens,

On his arrival at Sparta, Aristagoras appears before Cleomenes, bearing a brazen tablet, on which he points out the different countries of Asia, and exhorts Cleomenes to begin by assisting the Ionians, and thus eventually conquer the whole of Asia. Cleomenes defers his reply until the third day; and when they again meet, he asks Aristagoras how many days' journey it is from the sea of the Ionians to the residence of the king. On his inadvertently replying that it was a journey of three months, Cleomenes in a rage commands him to leave Sparta before sun-set. Aristagoras makes another attempt on Cleomenes, and tries to bribe him; but on the remonstrance of his child Gorgo, he quits the room, and Aristagoras shortly after retires from Sparta⁵.

Being unsuccessful at Sparta, Aristagoras next proceeds to Athens, where he arrives at a time when the Athenians are in great wrath

assists them against the Sybarites (who, however, deny that he ever assisted them). On the arrival of the Spartan expedition in Sicily, they are routed by the Phœnicians and Egæstæans, and all slain with the exception of Euryleon, who afterwards usurping the tyranny of Selinus, was slain by the inhabitants. Doriæus by this means lost the sovereignty of Sparta, which he would have obtained if he had survived, Cleomenes dying without any male issue.—C. 39—48.

⁵ Chap. 52—54 contain a description of the road from the sea coast to Susa; in which Herodotus proves, by a calculation of distances, that the statement of Aristagoras was correct, or very nearly so.

on account of the insolent conduct of Artaphernes, who had required them to receive back Hippias⁶.

⁶ After the assassination of Hipparchus, son of Pisistratus, by Harmodius and Aristogiton (who were of Gephyræan extraction, which Gephyræans were, according to their own statement, originally from Eretria, but, as Herodotus believes, Phœnicians who came with Cadmus into Bœotia, and inhabited the Tanagric tract, from whence being subsequently expelled, they retired to Athens, and were received as Athenian citizens, subject only to some trifling disqualifications, and worshipping in temples distinct from those of the Athenians, more particularly the temple of Ceres Achaia), Hippias, his successor in the tyranny, governing the Athenians with extreme severity, the Alcmaeonidæ (who were by nation Athenians, but had quitted their country to avoid the tyranny of the Pisistratidæ), planning all sorts of schemes against the Pisistratidæ, contracted with the Amphictyons for building the temple at Delphi, which they completed in a more beautiful style than their contract required, and succeeded in bribing the Pythia to pronounce to every Spartan who came to consult the oracle, either on their private account or that of the people, "that they must deliver Athens." In consequence of this oracle, the Spartans sent Anchimolius with an army to expel the Pisistratidæ. Anchimolius landed his troops at Phalerus; but the Pisistratidæ having obtained one thousand horse from Thessaly, under their king Cineas, attack the Spartans, slay some, and drive the rest to their ships. Subsequently the Spartans sent a larger force, by land, under the command of their king Cleomenes. These troops routed the Thessalians, and marching to Athens, besieged the tyrants within the Pelasgic wall. The besieged would have held out, had not the children of the Pisistratidæ fallen into the hands of the besiegers, upon which the tyrants consented to leave Attica within five days; and retired to Sigeum, on the Scamander, having governed the Athenians thirty-six years.

C. 56—61.

C. 62—65.

After the expulsion of the Pisistratidæ, two factions struggled

C. 66—68.

C. 97.
and prevails
in the Athe-
nians to assist
him.

Using the same arguments which he had used at Sparta, with this addition, that the Milesians were a colony of the Athenians, he prevails

- C. 69—71. for the mastery at Athens—that of Cleisthenes, (one of the Alcæonidæ, who is said to have bribed the Pythia,) and that of Isagoras. Cleisthenes being worsted in the dispute, sought and gained the favour of the people, and increased the number of tribes from four to ten. In this respect Cleisthenes imitated his maternal grandfather, tyrant of Sicyon (for his history, see chap. 67, 68). Isagoras being thus worsted in his turn, planned the following scheme against Cleisthenes:—He called in Cleomenes, king of Sparta, who, by a charge of pollution, drove Cleisthenes out of the country (the cause of this pollution was the murder in sanctuary of one Cylon and his partizans, B. C. 612.) Cleomenes subsequently came to Athens, and exiled seven hundred families, pointed out by Isagoras. He tried also to abolish the senate, and place the magistracy in the hands of three hundred of the partizans of Isagoras; but the senate and people resisting this encroachment, Cleomenes shuts himself up in the acropolis, and after two days' siege capitulates, and leaves the country.
- C. 72, 73. The Athenians who were taken in the acropolis were thrown into prison, where they died. The victorious party recall Cleisthenes and the seven hundred banished families; and send to Sardis to make an alliance with the Persians, which is concluded on the ambassadors promising, on behalf of the Athenian people, to give earth and water to the king; for which, on their return to Athens, they were highly blamed.

- C. 74—76. Cleomenes, wishing to revenge the insult which he had received, invaded Eleusis with a large force, while the Bœotians, according to a preconcerted plan, seized Œnoë and Hysie, and the Chalcideans ravaged the other side of Attica. The Athenians marched out to meet the Peloponnesians; and Cleisthenes being deserted by the Corinthians and Demaratus, the other king of Lacedæmon, was obliged to retreat. This was the fourth time that the Dorians had invaded Attica (see

on the Athenians to assist him; and they accordingly vote him a subsidy of twenty ships, under the command of Melanthius. Aristagoras

C. 98.

chap. 76.) The Athenians, being determined to revenge the interference of the Chalcideans and Bœotians, first attack and rout the Bœotians, and then passing over into Eubœa, overthrow the Chalcideans. The land of the Chalcidean nobles (or Hippobotæ) was divided by lot among four thousand of the Athenian people. The Bœotian and Chalcidean prisoners, after being kept for some time, were ransomed at the rate of two minæ each. Offerings were made to the gods in consequence of this victory. Herodotus here takes occasion to compare the advantages of a democracy with tyranny.

C. 77, 78.

The Thebans, desirous of being revenged on the Athenians, sent to consult the oracle, which told them to "beseech their *nearest* friends;" and this being supposed to mean the people most nearly related to them, and a certain man having discovered that Thebe and Ægina were sisters, the Thebans sent to request the assistance of the Æginetæ, who promised to send the statues of the Æacidæ to their assistance. The Thebans having attacked and been routed by the Athenians, restored the Æacidæ to them, and begged a supply of men. The Æginetæ, having an old grudge against the Athenians, sailed to Attica, and plundered Phalerus, and several other places on the sea shore. (The cause of this grudge was as follows:—The Epidaurians had obtained from the Athenians olive wood to make statues of Damia and Auxesia, according to the command of the oracle. These statues the Æginetæ stole, and set up at Æa; upon which the Epidaurians refused to pay the annual tribute (of victims for Minerva Polias) which they had engaged to pay. The Athenians demand the statues from the Æginetæ, and on their refusal send persons to take the statues by force. These persons are struck with madness, and falling on one another, are all slain, with the exception of one, who, on his return to Athens, is slain by the wives of his companions.) The Æginetæ have another version of the story (for which see

C. 79—81.

C. 82—88.

returning to Miletus, urges the Pæonians to quit the country to which they had been transplanted; they follow his advice, and fly to Chios, whence they are sent to Lesbos, and afterwards to Doriscus, from which they return to their own country.

C. 89. The Athenian fleet, with five Eretrian triremes in company, arrives at the Ephesian territory; the ships are left at Coressus, and the Athenians and Ionians take and burn Sardis;

C. 89. C. 86). The Athenians, preparing to march against the invading Æginetæ, are ordered by the oracle to wait thirty years, and to erect a temple to Ajax. They build the temple to Ajax, but refuse to wait for thirty years.

C. 90—94. Whilst the Athenians were preparing for vengeance, an obstacle came in their way. The Lacedæmonians, who had discovered in what manner the Alcæonidæ had tampered with the Pythia, and were also angry at the ingratitude of the Athenians, and had moreover learnt from certain oracles, which Cleomenes had brought from the acropolis, that they might expect many calamities from the hands of the Athenians—the Lacedæmonians, influenced by these considerations, and wishing to enfeeble their adversaries by restoring tyranny, sent for Hippias from Sigeum, and assembling their allies, proposed to them to reestablish Hippias on the throne. This, after a speech from Sosicles of Corinth, (see C. 92,) the assembled allies strongly opposed, and the scheme being dropped, Hippias returned to Sigeum; for which place the Athenians and Mitylenians disputed a long time, until their differences were settled by Periander, the son of Cypselus.

C. 95. Hippias, on his arrival at Sigeum, did all in his power to stir up Artaphernes against the Athenians, who sent ambassadors warning the Persians not to listen to the emigrant Athenians; but Artaphernes bade them, if they wished to remain secure, to receive back Hippias. This they positively refused to do.

army, under the guidance of certain Ephesians, and in conjunction with the Milesian force under Charopinus and Hermophantus, (Aristagoras remaining at Miletus,) marches along the banks of the river Caystrus, and then crossing mount Tmolus, arrives at Sardis, all of which (except the acropolis) is taken without opposition, and burnt. The Lydians and Persians in the town being desperate, defend themselves in the market place, and compel the Ionians to retire to mount Tmolus, and in the evening towards their ships. All the Persians dwelling within the Halys pursue the invaders, and overtaking them at Ephesus, defeat them, and slay Eualcides, the leader of the Eretrians⁷.

C. 100.

C. 101

C. 102.
but are defeated at Ephesus.

After this, the Ionians, being abandoned by the Athenians, and despairing of pardon from Darius, continue the war. Sailing into the Hellespont they reduce Byzantium, and all the rest of the cities in those parts; they then add to their confederacy the greater part of Caria (Caunus having come in after the taking of Sardis). All the Cyprians, too, join them, with the exception of Amathus⁸.

C. 103, 104.
The Ionians take Byzantium and other places, and are joined by all the Cyprians except Amathus.

⁷ The burning of the temple of the Lydian deity Cybebes was, at a subsequent period, alleged as a reason for the Persians destroying the Grecian temples.

⁸ The Cyprians had seceded from the Medes on this occasion. Onesilus, the younger brother of Gorgus king of Salamis, had

- C. 105. **Darius**, on hearing that **Sardis** had been taken and burnt, asks who the **Athenians** are, and shoots an arrow into the air, praying that he may be allowed to take vengeance on them, and moreover commanded a slave to keep him in remembrance of his vow. He taxes **Histiæus** with the treason of his lieutenant **Aristagoras**, but is deceived by his plausible reply, and permits him to go to the sea coast for the purpose of quashing the rebellion.
- C. 106, 107. **Onesilus**, whilst preparing to lay siege to **Amathus**, is informed that **Artybius**, at the head of a large force, is about to invade **Cyprus**. On receiving this intelligence, he sends messengers to all the places in **Ionia**, calling on the inhabitants to assist him. They obey the call; and, the choice being given them, prefer opposing the **Phœnician** ships, which had joined the **Persian** armament, leaving the **Cyprians** to cope on land with the **Persians**.
- C. 108, 109. **Onesilus** obtains the assistance of the **Ionians**, who rout the **Phœnicians**.
- C. 112. The **Ionians** rout the **Phœnicians**, the **Sami**ans particularly distinguishing themselves.

frequently urged his brother to secede, and more particularly pressed him at this time; but failing in his solicitations, he watches his opportunity, and bars him out of the gates of **Salamis**. **Gorgus** flies to the **Medes**, and **Onesilus** besieges **Amathus**, which had refused to join him in his revolt.—
C. 104.

On land, Artybius is slain⁹; but the Cyprians at last suffer defeat, in consequence of the desertion of Stesenor, tyrant of Curium, and the war chariots of the Salaminians. Onesilus¹, and many other persons of note, are slain. The Ionians, hearing of the defeat of Onesilus, sail back to Ionia. All the cities of Cyprus are besieged, with the exception of Salamis, which the inhabitants had restored to their former king Gorgus. The Cyprians, thus having been free for one year, are enslaved again.

Artybius falls.
C. 113.
The Cyprians
defeated, and
Onesilus slain.

C. 115.

All Cyprus
again enslaved.
B. C. 501.

Daurises, Hymeas, Otones, and other Persian officers, after pursuing and routing the Ionians who had burnt Sardis, divide the cities among themselves, and proceed to sack them. Daurises takes Dardanus, Abydos, Percote, Lampsacus, and Pæsus, each in one day. Hearing that the Carians had revolted, he marches his troops against them, of which they receiving intelligence, make a stand at the White

C. 116.

C. 117.
Daurises takes
several places.

⁹ Herodotus ascribes the defeat of Artybius to the courage and ingenuity of a Carian shield-bearer in the service of Onesilus, who, whilst his master engaged Artybius, disabled his horse.—C. 111, 112.

¹ The head of Onesilus was hung over the city gate at Amathus, and becoming hollow, a swarm of bees lodged within it, and filled it with honeycomb. The Amathusians, consulting the oracle, were commanded to bury the head, and sacrifice every year to Onesilus as a god, which they continued to do down to the time of Herodotus.—C. 114.

C. 118, 119.
Twice defeats
the Carians,

C. 120.

C. 121.
and is at last
slain by them
in an ambus-
cade.

C. 122.
Hymeas sub-
dues the Æo-
lians and Ger-
githæ, and
dies of disease.

C. 123.
Artaphernes
and Otanes
take Clazome-
næ and Cyprus.

C. 124—126.
Aristagoras re-
tires to Myrci-
nus, and is slain
there by the
Thracians.

Pillars, on the river Marsyas². After a bloody action, the Carians are defeated, with the loss of ten thousand men: the Persians lose two thousand. Being shut up in Labranda, the Carians are relieved by the Milesians, and again engaging the Persians, are again defeated. Afterwards, the Carians, placing an ambush on the road to Pedasus, under the command of Heraclides, a citizen of Mylassæ, slay Daurises, and other Persian leaders, with a great number of men.

Hymeas, marching in the direction of the Propontis, takes Cius of Mysia; then leading his forces to the Hellespont, he subdues all the Æolians, who inhabit the territory of Ilium, and also the Gergithæ, remnants of the ancient Teucrians. Hymeas, after these conquests, dies of disease in the Troad. Artaphernes and Otanes, the other commanders, take Clazomenæ in Ionia, and Cyme in Æolia. Aristagoras, discouraged by his bad fortune, calls his partisans together, and proposes to them either to lead them to Sardinia, or to Myrcinus of

² Pixodarus, a citizen of Cindys, advised the Carians to cross the Meander, and attack the Persians there; but the Carians resolved to allow the Persians to have the river in their rear, in order that, if defeated, their retreat might be cut off.—C. 118.

Edonia (which Histæus had begun to fortify). Hecataeus the historian advises him to fortify the island Leros, and thence make an attack on Miletus, if he should be expelled thence. Aristagoras rejects this advice, goes to Myrcinus, and is slain by the Thracians.

ERRATA.

BOOK VI.

FROM THE RETURN OF HISTIÆUS TO SARDIS, TO THE
DEATH OF MILTIADES.

- C. 1. HISTIÆUS having been despatched by Darius, as mentioned in B. v, C. 107, arrives at Sardis; and finding on his arrival there that Artaphernes is aware of his participation in the revolt of Aristagoras, he flies by night to the sea side, and crossing over to Chios, is made prisoner by the inhabitants, who suspect that he is come in the name of the king to oppress them; but when they discover the truth they set him at liberty. Whilst at Chios, Histiaëus is questioned by the Ionians as to his reason for stirring up Aristagoras to revolt from the king, whereby much mischief was caused to the Ionians: he terrifies them by assuring them that he had revolted because Darius had wished to transplant the Phœnicians into Ionia, and the Ionians into Phœnicia; with this answer, false as it is, the Ionians are appeased. Histiaëus having intrusted letters to one Hermippus, a native of Atarneus, with
- C. 1. Histiaëus finding that he is suspected by Artaphernes
- C. 2. flies to Chios.
- C. 3. He pacifies the Ionians by telling them an untruth.
- C. 4. He conspires with certain

instructions that they should be delivered to certain Persians at Sardis, with whom he had before had intercourse on the subject of rebellion; the messenger, proving faithless, delivers the letters to Artaphernes, who orders Hermippus to take them to the persons for whom they were intended, and bring the answers to him. In consequence of this discovery, Artaphernes puts many Persians to death. Histæus being thus unsuccessful is taken by the Chians, at his own request, to Miletus, where attempting to force an entrance by night, (the Milesians being unwilling to receive another tyrant, Aristagoras being dead,) he is wounded in the thigh. Being thus rejected he returns to Chios, whence he crosses to Mytilene and prevails on the Lesbians to furnish him with eight triremes. With this force he cruises about the Euxine, intercepting all vessels sailing out of the Euxine, except such as declared themselves willing to submit to him. In the mean time a large land and naval force is expected at Miletus, the Persian commanders having combined and formed one body. The Ionians hearing of this, despatched deputies to the Panionium; at which meeting it is resolved that the Milesians shall defend their own walls, and that every vessel in their service shall be manned, and rendezvous at Lade, a small

Sardians, who are discovered by the treachery of a messenger and put to death.

C. 5.

Histæus attempts to enter Miletus, and failing, returns to Chios, and thence to Lesbos,

where he obtains eight vessels, with which he scours the Euxine.

C. 6.

A Persian force being expected at Miletus, the Ionians resolve to resist.

C. 7.

They rendezvous at Lade.

- island lying off Miletus. The Ionians are
- C. 8. joined by the Æolians of Lesbos; the number of their ships amounts to 353¹, that of the barbarians is 600²; but the Persian leaders having learned the strength of the Ionians, thinking their force insufficient, convene the tyrants of the Ionians, (who had been deposed by Aristagoras and Histæus, and had fled to the Persians,) and desire them to gain over their countrymen to the Persian side, by assurances of kindness in the event of their acquiescing, and of severity if they resist the Persians.
- C. 10. Both promises and threats prove equally unavailing.
- ^ C. 11. The Ionians being assembled at Lade, and holding a council, one Dionysius, a Phocæan, persuades them to put themselves under his guidance. For seven days he constantly exercises the crews of the ships in rowing, breaking the line, etc. but on the eighth they refuse to obey him any longer, and going on shore, pitched their tents in the shade. The Samians,
- C. 12.
- C. 13. Afterwards the the Samians desert, and are followed by the Lesbians and several others.

¹ The Ionians formed their line thus :

EAST.	Milesians,	Prienians,	Myusians,	Teians,	Chians,	
	80 ships.	12	3	17	100	
	Erythræans,	Phocæans,	Lesbians,	Samians.	WEST.	
	8	3	70	60		

² The Persian navy was joined by ships from Phœnicia, Cyprus, Cilicia, and Egypt.—C. 6.

observing this confusion, and seeing the impossibility of the Ionians making any effectual resistance to Darius, accept the proposal of their former tyrant *Æaces*, the son of *Syloson*, and agree to join the Persians. Accordingly, as soon as the fleets engage, the Samians, as they had agreed with *Æaces*, all fly to *Samos*, with the exception of eleven ships³, whose crews refuse to obey their commanders. The Samians are followed by the Lesbians and many more of the Ionians. C. 14.

Of those who remain, the Chians suffer most severely, continuing faithful to the last, and breaking the enemy's line⁴. The Persians, after besieging *Miletus* by sea and land, take it by storm in the sixth year from the revolt of *Aristagoras*, and reduce it to slavery, as the oracle had foretold⁵. The Milesian prisoners C. 15.
Miletus take
by storm.
C. 18.
B.C. 498.

³ The crews of these seven ships were honoured with an inscription on a column in the forum at *Samos*.—C. 14.

⁴ The Chians whose ships were disabled in the engagement, ran them aground at *Mycæ* and proceeded on foot, intending probably to reach the port nearest to *Chios*, from which they might soon pass over to the island; but arriving in the *Ephesian* territory, they were mistaken for robbers, and slain by the inhabitants. *Dionysius* of *Phocæa*, after the ruin of the *Ionian* affairs, sailed to *Phœnicia*, thence to *Sicily*, whence he sallied out on piratical cruises against the *Carthaginians* and *Tyrrhenians*.—C. 16, 17.

⁵ When the *Argives* consulted the oracle at *Delphi* respecting their own town, a double oracle was pronounced, the for-

C. 20.
The Milesians
established in
Ampe.

are conveyed to Susa, and established by Darius in the city of Ampe, near the mouth of the Tigris. The Persians keep the country round Miletus in their own hands, but give the mountainous parts to the Carian Pedases⁶.

mer part relating to the Argives, (See C. 77,) the latter to the Milesians, to this effect, that "Miletus should become a meal to many, and her wives should wash the feet of many long haired, and others tend the fane at Didymi;" all which was fulfilled when Miletus was taken by the Persians.—C. 19.

⁶ The Sybarites, who had been expelled from their own country by the Crotonians, had been deeply lamented by the Milesians, with whom they were united by the strictest bonds of friendship; but when Miletus fell, the Sybarites did not mourn the fate of the Milesians. On the other hand the Athenians were much afflicted, and were so deeply affected by a tragedy on the subject of the taking of Miletus, that they fined the author, Phrynichus, one thousand talents, and decreed that the piece should never be represented again.—C. 21.

The people of property at Samos, disgusted at what their commanders had done in favour of the Persians, held a council immediately after the sea fight, and resolved to quit their country before the arrival of *Æaces*. Accordingly at the invitation of certain Zanclean ambassadors, the Samians, and such of the Milesians who had made their escape, sailed for a place called *Cale-acte* belonging to the Sicilians, on the side of Sicily towards *Tyrrhenia*. On their arrival in Sicily, finding that the Zancleî with their king *Scythas* were besieging a Sicilian city, they seized on Zancle by the advice of *Anaxilaus*, tyrant of *Regium*. The inhabitants called in the aid of *Hippocrates*, tyrant of *Gela*, their ally; who treacherously seized their king *Scythas* and his brother *Pythogenes*, and sent them away to *Inycus*: and having agreed with the Samians, that he should have half the goods and slaves in the town and all that was in the country, *Hippocrates* delivered up 300 of the most distinguished Zancleî to the Samians to be put to death, which

Miletus being taken, the Persians get possession of Caria, taking some of the towns by force, and others yielding of their own accord.

C. 25.
All the towns in Caria taken by the Persians.

Histiæus, whilst cruising near Byzantium, (See Chap. v,) hears of the taking of Miletus, and, immediately intrusting the affairs of the Hellespont to Bisaltas, sails with the Lesbians for Chios, routs the garrison at Cœla, in that island, then sallying from Polichne, he subdues the rest of the Chians⁷. Thence sailing to Thasus, he attacks it: but receiving intelligence that the Phœnicians are sailing out of Miletus to attack Ionia, he departs to Lesbos, whence, being pressed by famine, he crosses over to Mysia, with the intention of carrying off the corn at Atarneus and on the plain of Caicus. Here he is encountered and defeated by Harpagus, (who succeeds principally by means of

C. 26.
Histiæus conquers Chios,

C. 28.
attempts the siege of Thasus, which he is obliged to relinquish,

C. 29.
and is at last routed and taken prisoner at Malena,

sentence however was not executed. Scythas having escaped from Inycus to Himera, passed into Asia, and went to the court of Darius, where, after having paid one visit to Sicily by the king's permission, he died of old age. Æaces was conveyed back to Samos by the Phœnicians, at the command of the Persians; and on account of the conduct of the Samians in the action, their houses and temples were spared.—C. 22—25.

⁷ The Chians were warned of the impending calamities by two signs:—1st, of one hundred youths who had been sent to Delphi, ninety-eight died of the plague: and 2ndly, a roof fell in the city upon one hundred and twenty lads who were learning their letters, of whom only one escaped.—C. 27.

C. 30.
and put to
death by Arta-
phernes and
Harpagus.

his cavalry,) and being taken prisoner by a private soldier, Histæus is carried before Artaphernes and Harpagus, who order his body to be impaled, and send his head to Susa to Darius, who blames his murderers, and orders the head to be honourably buried, in return for the benefits which he and all the Persians had received at the hands of Histæus.

C. 31.
The islands
and Ionian
cities taken,

The naval force of the Persians, after passing the winter near Miletus, sails again, and takes Chios, Lesbos, and Tenedos⁸, as well as the Ionian cities on the continent. The handsomest youths are made eunuchs, the girls sent to Darius, and the sacred edifices burnt⁹.

C. 32.

The Persian fleet, entering the Hellespont, subdues all the Hellenic towns on the European side. The Byzantines and Chalcedonians fly from the Phœnician navy, and found Mesambria on the Euxine. Cyzicus is not taken, having previously capitulated with Œbares, the son of Megabazus, and viceroy of Dacyleium. With the exception of Cardia, all the Chersonesus is subdued by the Phœnicians¹.

C. 33.
as well as all
the cities on
the left hand
as you enter
the Helles-
pont.

Chersonesus
subdued, with
the exception
of Cardia.

⁸ The inhabitants of the islands were netted, as it were, by the Persian forces, who joining hand in hand, formed a line from sea to sea, with which they swept the island.—C. 31.

⁹ This was the third subjugation of the Ionians:—1st, by the Lydians (B. i, 28); 2ndly, by the Persians (B. i, 159); and 3dly, by the Persians (B. vi, 21, 22).—C. 32.

¹ Miltiades, son of Cimon, was at this time tyrant of the

The Persians do nothing farther hostile to the Ionians this year; but Artaphernes, sending for deputies from the different towns, compels the Ionians to agree that they will henceforth refer their disputes to the decision of proper judges, and not take them into their own hands; he also measures their territories, and imposes a tribute on them. The next

C. 42.
Artaphernes
regulates the
Ionian cities.

C. 43.
B. C. 495.

Chersonesus; of which his ancestor, Miltiades, son of Cypsilus, had obtained the government in the following manner:—The Dolonci, a Thracian tribe who were in possession of the Chersonesus, being harassed in war by the Apsinthians, sent their kings to consult the oracle at Delphi, and were ordered “to lead a colony into the country under the command of that person who should first invite them to his table as they went out of the sacred precinct.” They crossed the territories of the Phocians and Bœotians without being invited, but arriving in the Athenian territory, they met with Miltiades, the son of Cypsilus, who invited them; and being informed of their wishes, and having himself consulted the oracle, and received a favourable answer, he left Athens, (where Pisistratus was then reigning,) and came to the Chersonesus, which he fortified by running a wall across the isthmus from Cardia to Pactya, (thirty-six stadia); and having thus repelled the Apsinthians, he attacked the people of Lampsacus, who took him prisoner; but on the interference of Crœsus, (who declared that if he were not released he would cut off the Lampsacenians like a fir tree,) he was released. Dying soon after without issue, he left the kingdom to his nephew Stesagoras, who shortly after was murdered in the prytaneum.

B. C. 560.

After the death of Stesagoras, the Pisistratidæ sent out his brother Miltiades, son of Cimon, to succeed him. (The Pisistratidæ were very partial to Miltiades, although they had been accomplices in the death of his father Cimon.—See C. 103.)

Mardonius deposes the tyrants, and establishes democracies.

C. 44.

He then marches nominally against Athens and Eretria. Takes Thasus and conquers the Macedonians,

but his fleet being wrecked off Mount

spring, Mardonius, the son of Gobryas, and son-in-law of Darius, arrives in Cilicia with a large force; and having embarked them, and sailed to Ionia, he deposes all the Ionian tyrants, and establishes democracies. He then sails to the Hellespont, crosses the strait, and begins his march towards Greece by land, ostensibly for the purpose of conquering Athens and Eretria², but in reality with the intention of subduing as many of the Grecian states as possible. He conquers the Thasians by means of his fleet, and by means of his land force as many of the Macedonians as remained unconquered; then proceeding to Acanthus, and endeavouring to double Mount Athos, his fleet is driven ashore by a north wind, and, as is

Miltiades, on his arrival in the Chersonesus, kept in his house, under pretence of doing honour to his deceased brother; and when the principal persons came to condole with him, he threw them into prison. He married Hegesipyle, the daughter of Olorus, king of Thrace. In the third year of his reign he was obliged to fly from the Scythians, but returned again when they retired. At this time, hearing that the Phœnicians were at Tenedos, he sailed with five triremes for Athens, but was attacked in the gulf of Melas by the Phœnicians, and escaped to Imbrus with the loss of one trireme, commanded by his eldest son Metiochus, who was taken to Darius, who gave him a house, land, and a Persian wife. Miltiades proceeded to Athens.—C. 34—41.

² Revenge against Athens and Eretria for the insult at Sardis was the avowed purpose of this armament (see B. v, C. 99).

reported, three hundred ships are wrecked, and more than twenty thousand men drowned, or otherwise destroyed. In the mean time the land force, commanded by Mardonius in person, is attacked by the Brygi by night, many are killed, and Mardonius himself is wounded; but Mardonius succeeds in reducing them before he quits the country. Having subdued them, he marches home.

Athos, and his land forces attacked by the Thracians,
C. 45.

In the second year after these events, Darius commands the Thasians (who had been falsely accused by their neighbours of meditating rebellion) to destroy a wall, which they had strengthened when besieged by Histæus, and to send their ships to Abdera. In obedience to this order the Thasians destroy their wall, and send away their ships³.

B. C. 493.
C. 46, 47.
The Thasians demolish their wall at the command of Darius.

Subsequently to this, Darius sends heralds to the Grecian states to demand earth and water; and other messengers to his tributary cities on the sea-shore, with orders to build long ships and transports.

C. 48.
Darius sends heralds to Greece to demand earth and water.

Several of the continental nations comply

C. 49.

³ The Thasians had a great revenue, arising from their gold mines at Scapte-Hyle, which produced eighty talents, and those in the island, which produced nearly as much. The most wonderful of these mines (which Herodotus had seen) were those discovered by the Phœnicians in Thasus, between Ænyra and Cœnyra, opposite Samothrace.—Chap. 46, 47.

The Æginetæ give earth and water, and are, in consequence, accused by the Athenians to the Spartans,

C. 50.
who send Cleomenes to seize the authors of the measure.

C. 51.

with the demand of Darius, as well as all the islanders, not excepting the Æginetæ, with whom the Athenians are, on that account, so angry, that proceeding to Sparta, they accuse the Æginetæ of having joined the Persians in order to betray Greece. In consequence of this charge, Cleomenes, one of the kings of Sparta, proceeds to Ægina, with the intention of seizing the advisers of this measure; but is opposed by many of the Æginetæ, and especially by one Crius, who accuses him of having been bribed by the Athenians, and who, in return, is punningly advised by Cleomenes to tip his horns with brass. In the mean time, Demaratus, the other king, is calumniating Cleomenes at home⁴; not so much out of re-

⁴ This Demaratus was descended from the junior branch of the royal family, of which branch Procles was the founder. Cleomenes was a descendant of the Eurysthenidæ, who were the elder branch. The tradition respecting these two branches is as follows:—Aristodemus, king of Sparta, (who, as the Spartans say, in contradiction to all the poets, first brought them to the country which they now inhabit,) married Argeia, by whom he had two sons, twins. Aristodemus dying soon after their birth, the Spartans wished to make the elder king; but on applying to the mother, they were informed that she did not know which was the elder. In this difficulty they applied to the oracle, who ordered them to take both the children for kings, but to honour more the elder. This caused the same embarrassment as before, until, by the advice of one Panites of Messene, they ascertained which was the elder, by

gard for the Æginetæ, as out of envy and hatred towards Cleomenes. On his return from Ægina, Cleomenes conceives the project

observing which the mother always dressed and fed first. To this child they gave the name of Eurysthenes, and to the younger that of Procles. When grown up, the brothers were always at variance, and so have their descendants continued to be. This is the account of the Lacedæmonians only.—C. 52.

In the following particulars all the Greeks agree:—That the kings of the Dorians, up to Perseus, were Hellenes; but if we reckon their progenitors upwards, from Danaë, the daughter of Acrisius, the leaders of the Dorians were of Egyptian origin.—C. 53.

According to the Persian tradition, Perseus, himself an Assyrian, became a Grecian. They agree, however, with the Greeks, that the ancestors of Acrisius were Egyptians.—C. 54, 55.

The Spartans have given the following privileges to their kings:—1. The priesthood of Jupiter Lacedæmonius and Jupiter Οὐράνιος. 2. The privilege of carrying on war against whatever country they please. 3. A guard of one hundred men in time of war. 4. The right of sacrificing as many victims as they choose. 5. The skins and chines of the victims. These are all privileges enjoyed in time of war. In peace they have the following:—1. The precedence at all sacrificial feasts. 2. A double portion of the food. 3. The privilege of performing the libations first. 4. The skins of the victims. 5. At every new moon, and on the seventh day of every month, a victim is given to each king at the public expense, to be sacrificed to Apollo, together with a medimnus of flour, and a Laconian quart of wine. 6. The first seats at all spectacles. 7. The power of appointing Proxeni. 8. The right of naming two Pythii (persons sent to consult the oracle at Delphi, and maintained at the public expense). 9. When the kings are absent from the meal, two chænices of flour and

C. 64.
On his return,
Cleomenes
tries to depose
Demaratus,

C. 65.
and succeeds
by the assist-

of deposing Demaratus from his sovereignty⁵, being indignant at the conduct of Demaratus towards him when in Attica (B. v, C. 75) and in Ægina (50, 51, 61). Accordingly he suborns Leotychides to swear that Demaratus was not

a cotyle of wine are sent to the house of each. 10. When present, a double allowance of every thing, both at the public and at private tables. 11. The right of keeping the oracles. 12. The sole power of deciding on the following subjects:—The marriage of heiresses, the public roads, the adoption of children. 13. The right of sitting in council with the twenty-eight senators (in their absence the royal prerogative is exercised by those of the senators most nearly connected with the kings). After their death they have the following honours:—1. Messengers are sent to inform all Laconia of the event, whilst women beat a cauldron in the city. 2. Two free persons in every family are obliged to wear mourning. 3. Several thousands of the inhabitants and Helots attend the funeral. 4. If the king dies in the field, his image is brought forth on a couch. 5. A suspension of public business for ten days. In most of these customs the Spartans resemble the barbarians, as well as in the following, viz.—The new king forgives all the debtors of the late king, as well as the cities which owe tribute.—C. 56—59.

In the following respects the Lacedæmonians resemble the Egyptians:—The heralds, flute-players, and cooks, all inherit the professions of their fathers.—C. 60.

⁵ The charge which Cleomenes brought against Demaratus was this; that he was not the son of his reputed father Ariston, and therefore could not reign in Sparta. The accusation was founded on the following circumstances:—Ariston, king of Sparta, had married two wives, and having no issue, he married a third, the wife of his friend Agetus, a woman who had become beautiful by a miracle when a child, (C. 61,) and whom Ariston obtained from her husband by agreeing

the son of Ariston⁶. The matter being referred to the oracle at Delphi, Cleomenes attaches to his side one Cobon, a man of influence there, who persuades Perialla, the priestess, to declare that Demaratus is not the son of Ariston. In consequence of this, Demaratus is deposed.

Being insulted by Leotychides at the public games, Demaratus, after a conversation with his mother, (C. 68, 69,) flies to Zacynthus, and thence into Asia, where he is kindly received by Darius. Demaratus is succeeded by Leotychides (according to a compact which the latter had previously made with Cleomenes.—C. 65)⁷.

ance of Leotychides,
C. 66.

and by influencing the oracle at Delphi

C. 67—70.
Demaratus flies to Asia

C. 71.
Is succeeded by Leotychides.

with him that each party should grant the other whatever he should demand. This woman brings him Demaratus before the completion of ten months; upon the announcement of which event to Ariston, he publicly declared that the child was not his. The boy was called *Demaratus*, because the citizens had prayed that Ariston might have a son.—C. 61—63.

⁶ Leotychides hated Demaratus because he had been deprived by him of Percalus, the daughter of Chilon, to whom Leotychides had been affianced.—C. 65.

⁷ This Leotychides, at a later period, died in exile at Tegea, having been banished from Sparta for his corrupt conduct in receiving a bribe whilst he was commander of the Lacedæmonian force in Thessaly. He was twice married, and had by his first marriage a son named Zeuxidamus, who died before him, leaving a son, Archidamus, who afterwards married Lampeto, the daughter of Leotychides by his second wife.—C. 71, 72.

- C. 73. **The two kings march against the Æginetæ, who submit, and give hostages.** Leotychides having previously agreed to accompany Cleomenes in his expedition against Ægina, both kings proceed against them; but the Æginetæ, alarmed, no longer oppose them; and the Lacedæmonians, selecting ten distinguished men among the islanders, (among whom is Crius, mentioned at Chap. 50,) place them as a pledge in the hands of the Athenians, the bitterest enemies of the Æginetæ. After this, Cleomenes, having been discovered to have behaved basely towards Demaratus, flies into Thessaly, and thence into Arcadia, in which latter country he endeavours to excite the inhabitants to make war on Sparta. On this account he is recalled by the Lacedæmonians; and being shortly after seized with madness, and confined, he contrives to obtain a sword from his guard, and destroys himself by mutilating his body in a shocking manner⁸.
- C. 74.
- C. 75. **Cleomenes destroys himself.**

⁸ Four causes were assigned for the madness of Cleomenes.

1. Burning the sacred grove at Argos, with the Argive fugitives from the invasion of Eleusis. He marched against Argos, being prompted by an oracle, which misled him; but as he could not take the town, he returns to Sparta, and being accused of receiving bribes, is brought to trial, but triumphantly acquitted. This is the way in which the Argives account for his madness.—C. 75—82.

2. Corrupting the Pythian priestess in the affair of Demaratus, by means of Cobon, the reason assigned by the Grecians in general.—C. 75.

3. In the invasion of Attica against the Pisistratidæ, burning

The Æginetæ, being informed of the death of Cleomenes, send ambassadors to Sparta, to accuse Leotychides on the subject of the hostages taken from Ægina (C. 73). The Spartans admit their complaint, and deliver Leotychides into their hands; but on the remonstrance of Theasides, they set him free, on condition of his going with them to Athens, and restoring their citizens to them. On his arrival at Athens, Leotychides claims the deposit; but the Athenians refuse to give the men up, alleging that the deposit had been made by two kings, and they would not restore it to only one. Leotychides relates to them a story of one Glaucus, the son of Epicydes, whose family became extinct because he had refused to restore a deposit committed to him (see C. 86). Being unable to prevail on the Athenians to restore the ten men, Leotychides returns to Sparta. The Æginetæ, in revenge

C. 85.

The Æginetæ demand the restoration of the ten hostages.

C. 86.

Leotychides goes to Athens with the Æginetæ; but the Athenians refuse to restore the men.

C. 87.

the grove at Eleusis, the reason assigned by the Athenians alone.—C. 75.

4. His excessive drinking pure wine, a habit which he acquired from associating with the Scythian ambassadors who came to request his aid in revenge upon Darius. Herodotus himself, however, thinks his madness an instance of divine retribution for the injury done to Demaratus.—C. 84.

In consequence of the great slaughter at Argos, the slaves became rulers of the city, until the sons of the deceased came of age, and finally expelled them.—C. 83.

The Æginetæ, in revenge, seize the *θεωπλς*. for this, seize, off Sunium, the *θεωπλς*, or sacred vessel of the Athenians, and throw the crew, consisting of the chief citizens of Athens, into prison.

C. 88. Roused by this insult, in addition to that which, at the suggestion of the Thebans, the Æginetæ had before offered them, (see B. v, 81,) the Athenians agree with one Nicodromus, a disaffected Æginetæ, to betray his country, promising to cooperate with him on a certain day; but in consequence of some delay, caused by the necessity of the Athenians demanding assistance from the Corinthians⁹, they arrive a day too late. Nicodromus, seeing that the Athenians do not arrive on the appointed day, takes ship and makes his escape to Ægina, and thence takes possession of Sunium, which the Athenians had given to him¹.

C. 89. The Athenians agree with Nicodromus, but arrive a day too late at Ægina.

C. 90. Nicodromus flies, and with many of his party is established at Sunium.

C. 91. The Æginetæ quell the populace who had risen with Nicodromus, and lead seven hundred men to execution². The Athenians, arriving

C. 92.

⁹ The Corinthians granted twenty ships to the Athenians on this occasion, at a nominal hire of five drachmæ each, because their law did not permit them to give the ships without any remuneration.—C. 89.

¹ Subsequently to these events, Nicodromus, and his adherents at Sunium, often committed devastations on the Æginetæ.—C. 90.

² On this occasion an act of sacrilege was committed by the

with seventy sail, engage and vanquish the Æginetæ, who apply for assistance to the Argives; but the Argive government refuses to assist them³ (although they were joined by one thousand volunteers of that country⁴). The Æginetæ again engage the Athenians, and are again defeated, with the loss of four ships taken.

The Æginetæ are defeated by two naval engagements.

C. 93.

Whilst the Athenians are engaged in this war against the Æginetæ, Darius, being constantly reminded by his slave to remember the Athenians, and being at the same time urged by the Pisistratidæ, dismisses Mardonius from the command, and appointing Datis and Artaphernes in his place, sends them against Eretria and Athens, with orders to enslave the inhabitants, and bring them into his presence; it being at the same time his intention to subdue all the nations which had refused to give him earth and water. The newly-appointed

C. 94.
In the mean time Datis and Artaphernes are sent by Darius against Greece.

C. 95.

Æginetæ in murdering a man who had fled for sanctuary to the gate of the temple of Ceres θεσμοφόρος.—C. 91.

³ The Argive government refused to assist the Æginetæ because they would not pay a fine of five hundred talents, which they, in common with the Sicyonians, had incurred by joining Cleomenes in his incursion into Argolis (see C. 76, 77).—C. 92.

⁴ Of these volunteers almost all were slain by the Athenians; and their commander, Eurybates, after slaying three men with his own hand, shared the fate of his soldiers.—C. 92.

They proceed
to the Aleian
plain,

C. 96.
arrive at Nax-
os, and find
the city de-
serted.

C. 97.

Datis sends to
assure the De-
lians of good
treatment.

C. 98, 99.

generals proceed first to the Aleian plain, in Cilicia, where they encamp, and are joined by the whole of the naval armament, and the transports, which Darius had ordered the tributary nations to furnish. The troops being embarked, they sail with six hundred triremes for Ionia, and thence avoiding Mount Athos, the scene of the shipwreck of Mardonius, they steer through the Icarian sea, and among the islands⁵, and arriving at Naxos, find that the inhabitants have fled into the mountains; upon which they make prisoners of as many as they can find, and burn the city. Arriving next at Delos, they find that the inhabitants have fled to Tenos; but Datis forbidding his ships to touch at Delos, proceeds to Rhenea, from which island he despatches a herald with assurances of peace to the Delians, and offers three hundred talents of frankincense on the altar. Datis having departed from Delos⁶,

⁵ The Persians had two reasons for taking this course:— 1st, the fear of being wrecked off Mount Athos; and 2ndly, the desire of subduing Naxos.—C. 95.

⁶ Soon after the departure of the Persians, Delos was shaken by an earthquake, being the first and last, according to the Delians, that ever happened there. This earthquake, Herodotus thinks, was an omen of the calamities which should happen to Greece under Darius, Xerxes, and Artaxerxes, from the oppression of the Persians, and the disputes of the Grecian chiefs.—C. 98.

touches at the islands, and levies troops there.

The Carystians, refusing to give hostages or to bear arms against Eretria and Athens, he He compels the Carystians to surrender.

lays siege to the place, and compels them to surrender. In the mean time the Eretrians, C. 100. The Eretrians ask assistance of the Athenians.

hearing of the projected invasion, ask assistance of the Athenians, who send them the four thousand persons to whom the lands of the Chalcedian Hippobotæ had been allotted (see B. v, C. 77). But this reinforcement is rendered useless by the cabals of the Eretrians, one party advising a retreat to the mountains, another preparing to betray their country to the Persians. In consequence of this, the four thousand Athenians, by the advice of Æschines, save themselves by passing over to Oropus.

In the mean time the Persians take and occupy Tamyna, Choërea, and Ægilia, and invest Eretria, which, after an attack of six days, is C. 101. Eretria taken by treachery after six days' attack. betrayed on the seventh by Euphorbus and Philagrus to the Persians, who burn the sacred edifices, in return for those burnt at Sardis, and take away the men as slaves.

After a few days' delay, the Persians proceed to Attica, and are guided by Hippias to the plain of Marathon, being the spot best C. 102. The Persians proceed to Marathon. adapted to cavalry, and nearest to Eretria.

The Athenians, being informed of this, C. 103. The Athenians march to Marathon, march to Marathon, under the command of

ten generals, among whom is Miltiades, the son of Cimon⁷.

C. 105, 106.
having previously sent to Sparta to ask assistance, which is delayed for the present.

Before they quit Athens the generals despatch a herald to Sparta⁸, who, arriving there on the second day, besought the magistrates to grant assistance to the Athenians; but the Spartans refused to violate their law, which forbade them to march before the full moon.

⁷ Cimon, the father of Miltiades, during his exile from Athens, (whence he had been expelled by Pisistratus,) won the Olympic prize in the four-horse chariot race. In the following Olympiad he again won the prize, but allowed Pisistratus to be proclaimed conqueror; in requital of which favour he was allowed to return to Athens, where he was shortly afterwards assassinated by command of the sons of Pisistratus. Before his death, he had been a third time conqueror at the Olympic games. He and his horses are buried together, before the city. At the time of Cimon's assassination, Stesagoras, his elder son, was with his uncle, Miltiades, in the Chersonesus; and the younger, Miltiades, was with Cimon himself, at Athens. This Miltiades, son of Cimon, who had succeeded his brother Stesagoras in the government of the Chersonesus, (as related in Chap. 39,) escaped pursuit from the Phœnicians, who chased him as far as Imbros; and on his arrival at home, having defeated the malice of his enemies, who prosecuted him for his tyranny in the Chersonesus, he is at last elected by the people leader of the Athenians.—C. 103, 104.

⁸ The name of this herald was Pheidippides, a professional courier, who declared, that on his journey Pan met him near Mount Parthenius, above Tegea, who asked him why the Athenians shewed him no respect, although he was so well disposed towards them? This being told to the Athenians, and their affairs beginning to prosper, they erected a temple to Pan beneath the acropolis.—C. 105.

Hippias, the son of Pisistratus, is in the mean time leading on the Persians. He had dreamed the night before that he was lying with his own mother; and inferring from this that he should recover his power and die at home, he advances in high spirits towards Attica, acting as general, and drawing up the Persians as they land, having previously disembarked the Eretrian prisoners on an island called Ægilia. Whilst thus employed, he loses a tooth by coughing; and being unable to find it, he concludes that his dream is thus fulfilled, and that his tooth occupies all of the land that belongs to him. The Athenians being drawn up in the precincts of Hercules, are joined by the Platæans with all their forces⁹.

C. 107.

The dream of Hippias.

C. 108.

The opinions being equally divided among

C. 109, 110

⁹ The Platæans had given themselves up to the Athenians under the following circumstances:—Being harassed by the Thebans, the Platæans had requested the aid of the Lacedæmonians, but were refused, and advised to apply to the Athenians. This they accordingly did; and the Thebans marching against Platæa, the Athenians met them, but an engagement was prevented by the mediation of the Corinthians, who settled that the Thebans should leave undisturbed such of the Bœotians as were not willing to be ranked among the Bœotians. The Bœotians, nevertheless, attacked the Athenians as they were returning, and were conquered; and the Athenians then fixed the Asopus and Hysiaë to be the boundary between the Thebans and Platæans.—C. 108.

Opinions being divided, Miltiades prevails on the polemarch to give his casting vote in favour of an attack. the Athenian commanders, five voting against an attack, and five (among whom is Miltiades) for it; Callimachus the polemarch is prevailed on by Miltiades to give his casting vote in favour of the attack. In consequence of this, all the generals who had voted for it, give up their command to Miltiades, who accepts the transfer, but will not fight until the command lawfully falls to his share.

- C. 111. The turn of Miltiades being arrived, the Athenians draw up in the following order:— Callimachus commands the right wing, the tribes succeeding in the line according to their numbers; and the Platæans forming the left wing. The Grecian line is equal in length to the Persian, but weak in the centre, each wing being stronger than the centre. The victims being favourable, and the signal given, the Athenians charge the Persians at double quick time¹. The battle continues a long time. In the centre, the Persians and Sacæ are victorious; but in both wings the Athenians and Platæans prevail; and suffering the routed part of the barbarian army to fly, the two wings

C. 112.
The battle of
Marathon be-
gins Sep. 28,
B. C. 490.

C. 113.

¹ Ever since the battle of Marathon, when the Athenians perform their quinquennial ceremonies, the herald begins his prayers by imploring "that all blessings may visit the Platæans, as well as the Athenians."—C. 111.

unite, and marching against that portion of the Persian force which had routed their own centre, they compel it also to fly. Pursuing the fugitive Persians to the shore, the Greeks call for fire, and attack the ships. Here Cynægirus, the son of Euphorion, had his hands chopped off whilst holding fast the stern of a ship. The polemarch Callimachus, and Stesilaus, one of the generals, are slain.

C. 114.

Seven Persian ships are taken. The Persians, rowing off with the rest, take the Eretrian slaves off the island Ægilia, and proceed to double Sunium, intending to be at Athens before the Athenians; being invited thither, according to the report, by the Alcmaeonidæ, who are said to have held up a shield as a signal.

C. 115.

Meanwhile the Athenians march with all speed to the relief of the city, and post themselves in the precinct of Hercules, at Cynosarges. The barbarians, having lain off Phalerum a little while, sail for Asia. In the battle of Marathon, six thousand four hundred Persians fell, and only one hundred and ninety-two Athenians².

C. 116.
The Athenians arrive at Athens before the Persians who return to Asia.

C. 117.

² In the battle, one Epizelus is said to have been struck blind by some supernatural power.—C. 117.

C. 118. Datis, in consequence of a vision, having searched all the ships, and found a gilt image of Apollo secreted in a Phœnician vessel, takes it to Delos, and orders the inhabitants to convey it to Delium of the Thebans. This they neglect to do for twenty years, at the end of which time the Thebans themselves, in obedience to an oracle, take it to Delium.

C. 119. Datis and Artaphernes bring the Eretrian prisoners before Darius, who treats them kindly, and establishes them at Ardericca, in the territory of Cissia³, where they have continued down to the time of Herodotus, speaking their ancient language. After the full moon, two thousand Spartans arrive at Athens, and having viewed the field of Marathon, and praised the Athenians, they return home⁴.

The Eretrian prisoners are established by Darius in Cissia.

C. 120. Two thousand Spartans arrive too late for the battle.

³ Here is a well, which furnishes bitumen, salt, and oil.—C. 119.

⁴ Herodotus here states his disbelief of the report, that the Alcæonidæ had held up a shield to the Persians as a signal for them to come and make themselves masters of Athens. He allows the fact, that a shield was held up, but thinks it could not have been done by the Alcæonidæ; because that family had always manifested a hatred of tyranny. Callias, in particular, is famous for having been the only person who would purchase the property of Pisistratus when it was exposed to sale after his exile; and also for his magnificent expenditure after gaining victories at the Olympic and Pythian games, and for his liberal conduct towards his daughters.—C. 121, 122.

The Alcæonidæ are said to have persuaded the Pythia to

Miltiades, being in greater favour than ever with the people after the victory of Marathon, prevails on them to grant him a fleet for some secret expedition, by which he promises to enrich them. Having obtained the fleet, he

C. 132.

C. 133.

warn the Lacedæmonians to deliver Athens, (as mentioned in B. v, 63—66); and on this account Herodotus considers them to deserve better of their country than even Harmodius and Aristogiton.—C. 123.

Herodotus rejects the idea of the Alcæonidæ having betrayed their country on account of any grudge against the Athenian people, since no individuals were more honoured by the people than they.—C. 124.

The family of Alcæonidæ became extremely illustrious through Alcæon and Megacles. The former of these persons having done some service to the Lydians, who were sent by Cræsus to consult the oracle at Delphi, was desired by Cræsus to take as much gold as he could carry. Alcæon contrived to carry off a vast quantity; sufficient to enrich his family. Megacles distinguished himself in the following manner:—Clisthenes, tyrant of Sicyon, had a daughter named Agarista, whom he wished to give to the most accomplished man among the Greeks. Accordingly he invited suitors of all nations to Sicyon, and entertained them sumptuously for a year. At the expiration of that time, he gave a grand feast, and was about to declare Hippocleides, the son of Tisander, an Athenian, the favoured suitor, when Hippocleides disgusted him by performing a lascivious dance; in consequence of which, he was rejected, and Megacles, son of Alcæon, declared the son-in-law of Clisthenes. From this marriage was born that Clisthenes who increased the number of the tribes (see B. v, 69) at Athens. From Agarista, granddaughter of Megacles, (being the daughter of his son Hippocrates,) was born the celebrated Pericles.—C. 125—131.

Miltiades sails against Paros, sails to Paros, pretending that the Parians had first begun hostilities, by accompanying the Persians to Marathon with a trireme; but in reality having a grudge against the Parians on account of Lysagoras, who had calumniated him to Hydarnes the Persian.

C. 134. Miltiades, having driven the Parians within their walls, sends a herald to demand one hundred talents, and to declare that, in case of their refusal, he intends to storm the town. The Parians determine to resist him, and raise all the weakest parts of the wall to twice their original height. So far all the Greeks agree in the account of this transaction; but the Parians themselves have the following story of what passed afterwards:—They say that Miltiades, by the advice of Timo⁵, a priestess of the infernal goddesses, leaps the fence which encloses the temple of Ceres, and being frightened at some prodigy which he sees there, dislocates his thigh in attempting a retreat.

C. 135, 136. but is compelled to return to Athens,

Being thus disabled, after a siege of twenty-six days he abandons the place, and returns to Athens; where he is accused, by Xanthippus

⁵ The Parians having consulted the oracle relative to the punishment of this Timo, the Pythia would not consent that she should be punished; declaring that she had only served Miltiades as a guide to his misfortunes.—C. 135.

and others, of practising deceit on the people. Being unable to answer for himself (as his thigh had begun to mortify), he is defended by his friends; who enumerate his services at Marathon and Lemnos⁶, and cause him

⁶ Miltiades possessed himself of Lemnos in the following manner:—The Pelasgi having been banished from Athens, (unjustly, according to Hecatæus, who says that the Athenians banished them because they coveted their lands; but justly, according to the Athenians, who declare that the Pelasgi had, among other deeds of violence, assaulted the Athenian young women, on their way to the “nine fountains;”) go to reside at Lemnos. These Pelasgi, being desirous of being avenged on the Athenians, lie in wait for the Athenian women, while celebrating the festival of Diana at Brauron, and carrying off several, convey them to Lemnos. These women, in process of time, giving birth to sons, trained them to speak the Attic tongue, and to use the Attic manners, and made them so formidable, that the Pelasgi thought it necessary to murder both the boys and their mothers. Their land being visited with a curse of barrenness on account of this cruelty, they consulted the oracle, and were advised to make such retribution as the Athenians themselves might impose. Accordingly they proceeded to Athens, and were ordered by the Athenians to give up their land, as well stored with good things as a table which was then spread in the prytaneum. This they declared they would never do, until a ship should come in one day, by a north wind, from Athens to Lemnos. Many years after, Miltiades, being in the Chersonesus, stretched across in one day from Elæus to Lemnos; and thus pretending that the oracle was fulfilled, prevailed on the Hephæstians to submit, and besieging the Myrinæi, who declared that the Chersonesus was not Attica, he at last compelled them also to surrender, and thus made himself master of Lemnos.—C. 137—140.

where he to be acquitted of the capital charge, and
shortly after-
wards dies, in only to be condemned to pay a fine of fifty
consequence of talents.

an accident re-
ceived at Pa-
ros.

Soon after this Miltiades dies, and the fine
is paid by his son Cimon.

P O L Y M N I A.

BOOK VII.

FROM THE DEATH OF MILTIADES TO THE BATTLE OF
THERMOPYLÆ.

Darius, being more than ever enraged against the Greeks, prepares an armament on a much larger scale, employing three years in enlisting soldiers, and procuring provisions for the war. In the fourth year, Egypt revolts from him; and whilst he is preparing for his expedition against that country and Athens, a violent dispute arises between his sons, as to which of them, according to the Persian law, should be appointed his successor by the king, previously to his setting out on the expedition. The two disputants are Artabazanes, the son of Darius, born before his father was king, and Xerxes, who, although a younger son, contends that, being the grandson of Cyrus, the liberator of the Persians, he ought to ascend the throne in preference to his brother, whose mother was a daughter of Gobryas.

B. C. 489.

C. 1.

While Darius is contemplating another expedition against Greece, Egypt revolts.

C. 2.

A dispute arises between his sons concerning the succession.

C. 3.
B. C. 485.
Darius having
appointed his
younger son
Xerxes his
successor, dies.

Whilst this dispute is pending, Demaratus arrives at the court of Darius, and advises Xerxes to use another argument, viz. that he was born to Darius when his father was already king. This argument persuades Darius, who appoints Xerxes his successor¹. The very next year Darius dies, after a reign of thirty-six years.

C. 5.
Xerxes is per-
suaded by
Mardonius to
march against
Greece.

Xerxes, on ascending the throne, prepares to march against Egypt; but Mardonius, his cousin, uses all his influence to persuade the king to turn his arms against Greece, of which country he himself hopes to be created vice-roy.

C. 6.

The arguments of Mardonius being seconded by ambassadors from the Aleuadæ, kings of Thessaly, who promise their assistance to the king, in the event of an attack on Greece; by the Pisistratidæ, and particularly by one Onomacritus², a soothsayer, and interpreter of the oracles of Musæus, who recites only those oracles which are favourable to the Persians,

¹ Herodotus thinks that Xerxes would have reigned at all events, as Atossa had complete sway over Darius.—C. 3.

² This man had formerly been exiled from Athens by Hipparchus, because he had been caught in the act of inserting a forgery among the oracles of Musæus. A reconciliation had, however, taken place between him and the Pisistratidæ, with whom he came to Susa.—C. 6.

Xerxes is prevailed on to carry his arms against Greece.

In the second year after the death of Darius, C. 7.
 Xerxes subdues Egypt, and turns the country Xerxes subdues Egypt
 over to his brother Achæmenes, who was
 afterwards slain by Inarus, a Libyan.

Egypt being subdued, Xerxes, being anxious C. 8—10
 to commence the expedition against Greece, Proposes to vade Greece
 calls an assembly of the Persian nobles, in
 which he states his own views; and is fol-
 lowed by Mardonius, who strongly advises the
 undertaking of an expedition. On the other but is dissu
 side, Artabanus, by many weighty arguments, ed by Artabanus.
 endeavours to dissuade Xerxes from the at-
 tempt. Xerxes replies angrily, and the assem- C. 11.
 bly breaks up.

At night, Xerxes being troubled at the C. 12.
 advice of Artabanus, resolves not to lead an
 army against Greece; but is again unsettled
 by a vision, which warns him to continue in
 his first resolution. However he resolves to C. 13.

abandon the enterprise; and calling his nobles
 together, informs them of his resolution, which
 they receive with great joy. At night, the C. 14.
 same vision appears, and uses very threatening

language. Xerxes sends for Artabanus, and C. 15, 16.
 proposes that he shall lie on the royal couch, Artabanus is compelled to alter his view by seeing a
 in the expectation that the phantom will appear
 to him. Artabanus at first remonstrates; but phantom,

which had before appeared to and threatened the king.

C. 17.

C. 18.

C. 19.

Xerxes has another dream.

C. 20, 21.

After four years' preparation, the campaign is opened B. C. 481.

C. 22—24.

Three years employed in digging through Mount Athos.

C. 25.

at length obeys the command of Xerxes. The vision appears to him, threatens him, and seems about to burn out his eyes with hot irons; upon which Artabanus, being terrified, declares that he has altered his opinion; and, a council being held, publicly presses the king to commence the war. Soon afterwards, Xerxes dreams that he is crowned with a chaplet of olive, the branches of which overshadow the whole earth. This vision is interpreted favourably by the magi. After a preparation of four years, the king opens the campaign with a larger force than had ever before been raised on any occasion.

The former fleet having been wrecked in its attempt to double Mount Athos, preparations had been making for three years, to cut through the isthmus which joins the mountain to the main land. The superintendents of this work are Bubares and Artachæes. When the work had proceeded some time, the excavation made by all the labourers, except the Phœnicians, falls in, and causes double trouble. At length a trench is dug wide enough to admit two triremes abreast³. Cables of byblus and white

³ Herodotus attributes this work to the vanity of Xerxes, as he might easily have hauled his ships across the isthmus.—C. 24.

flax are also prepared for the bridge over the Hellespont, by the Phœnicians and Egyptians.

Provisions are collected for the army, and conveyed in ships to Leuce-acte (in Thrace), Tyrodiza of the Perinthians, Doriscus, Eion on the Strymon, and Macedonia. The army having collected, starts from Critalla in Cappadocia, crosses the Halys, and marches to Celænæ⁴;

Provisions deposited at different stations.

where the king, and all his army, are sumptuously entertained by Pythius, a rich Lydian, who gives the king an account of his money in gold and silver coin, and makes him an offer of it: but Xerxes, instead of taking it, gives him more.

C. 26.
The army commences its march.

C. 27—29.
Hospitality of Pythius.

Continuing his march, Xerxes passes through Anaua, Colossæ, and Cydrara, cities of Phrygia; then crossing the Mæander, passes the town of Callatebus, and arrives at Sardis, whence he sends heralds into all the states of Greece, except Athens and Lacedæmon⁵, to demand earth and water.

C. 30—32.
Xerxes arrives at Sardis, whence he sends heralds into Greece to make a fresh demand of earth and water.

⁴ This city was famous for containing the source of the Mæander, and another stream called Catarractes, which rises in the forum. It also contained a bag made of the skin of Marsyas, who had been flayed by Apollo.—C. 26.

⁵ No demand of earth and water was made on the Athenians and Lacedæmonians; because, when Darius had, on a former occasion, sent to them for that purpose, they had thrown the heralds into pits, and bade them fetch earth and water from thence.—See Chap. 183.

C. 33, 34.
Two bridges
constructed
across the
Hellespont,

Meantime two bridges of boats had been constructed, reaching from Abydos on the Asiatic side of the Hellespont, to a promontory⁶ lying between Sestos and Madytus on the European side; the Phœnicians lashing their boats with cables of white flax, and the Egyptians of byblus. The breadth of the strait is seven stadia.

are destroyed
by a storm.

C. 35.

C. 36.

Two new
bridges con-
structed.

The descrip-
tion of the
bridges.

A violent storm arises and destroys the bridges. Xerxes, after having scourged the waves, and cut off the heads of the architects, intrusts the work to others, who proceed in the following manner. Three hundred and sixty penteconters and triremes are made to support a bridge towards the Euxine, and three hundred and fourteen placed along stream with respect to the Hellespont, in order that the current might keep the cables on the stretch. Long anchors are let down on each side, and openings for the passage of vessels left in three different places, the cables are then hauled tight with capstans placed on the shores. Each bridge has two cables of white flax and four of byblus. Planks are laid across the boats and bound together, and earth spread

⁶ At this place the Athenians, subsequently to these events, took and executed Artaytes, a Persian, and viceroy of Sestos.—For a full account of him, see B. ix, 116—120.

over the whole floor; lastly, a fence is placed on each side to keep the horses and other cattle from being startled by the sight of the sea.

Every thing being prepared, the army commences its march from Sardis to Abydos. As they are departing an eclipse of the sun happens, which the magi interpret to be an omen of the extinction of Greece. Pythius the Lydian, however, terrified at the prodigy, requests that one of his five sons may be left behind. Xerxes indignantly refuses his request, and commands the soldiers to cut the young man in two, and placing the halves of his body, one on each side the road, to march between them. The army being in motion⁷ directs its march

C. 37.
The army leaves Sardis

C. 38.
Cruel behaviour of Xerxes towards one of the sons of Pythius.

C. 39.

C. 42.
Route of the

⁷ The army marched in the following order.

1. The baggage.
2. The van, consisting of a confused and disorderly multitude.

An interval.

3. One thousand chosen horsemen.
4. One thousand chosen lancers, with lances reversed.
5. Ten of the sacred Nisæan horses.
6. The sacred car of Jupiter, drawn by eight white horses, the charioteer on foot.

THE KING,

on a car drawn by Nisæan horses.

7. One thousand lancers, with their lances erect.
8. One thousand chosen horsemen.
9. Ten thousand foot.
10. Ten thousand horse.

An interval of two stadia.

11. The rest of the throng promiscuously.—C. 40, 41.

army from
Sardis to Aby-
dos.

towards the Caicus and Mysia; thence through Atarneus to the city of Carina, and crosses the plain of Thebes, passing by Atramyttium and Antandros; thence towards Ilium; but before they arrive there a storm attacks them and destroys many of the men. Here the Scamander proves insufficient for the use of the army. Xerxes ascends the Pergamus of Priam, sacrifices one thousand oxen to Minerva Ilias, and then proceeds on his march, leaving on his left Rhætium, Ophrynum, and Dardanus, and on the right the Gergithæ Teucrians.

C. 43.

C. 44.
Xerxes re-
views the
forces, and
weeps over
the shortness
of human life.

C. 45—52.

Whilst they are at Abydos, Xerxes reviews the forces, and witnesses a match between his vessels, in which the Phœnician Sidonians are the victors. At first he is delighted, but afterwards bursts into tears. This circumstance gives rise to a conversation between Xerxes and his uncle Artabanus on the prospects of the king and the possibility of failure.

C. 53.
Artabanus re-
turns to Susa.

Artabanus returns to Susa to be viceroy in the king's absence.

C. 54.
Xerxes having
offered sacri-
fices crosses
the Helles-
pont.

After a short address to the most noble among the Persians, and having burnt perfumes and offered up prayers to the rising sun, and cast a golden cup and a scimitar into the sea, Xerxes commands his army to begin their march over the bridge which lies towards

C. 55.

the Euxine, the beasts of burden and attendants passing over the bridge towards the Ægean. Seven days and nights are occupied in the transportation of the troops, the men passing under the lash. On his arrival in Europe, Xerxes is accosted as Jupiter by a certain Hellespontine. Having all crossed over, two prodigies appear, viz. a mare foals a hare, and a mule drops a colt with the sexual organs double. Despising those omens, which Herodotus thinks were indicative of the wretched end of this proud expedition, Xerxes proceeds on his march. The fleet moves westward, being ordered to join the land force at Cape Sarpedon; the forces on shore march eastward across the Chersonesus, having the town of Cardia on their left, they pass through Agora, and crossing the Melas proceed towards the west, passing by Ænos, and the lake Stentoris, till they reach Doriscus. Here Xerxes places a garrison, and reviews his troops, who amount, according to Herodotus, to seventeen hundred thousand^s.

C. 56.

C. 57.

Two prodigi

C. 58.

Route of the
army to Dor-
cus,

C. 59, 60.

where they
reviewed,

^s The troops were numbered in the following manner: ten thousand men were placed in as close order as possible, and a circle drawn round them, on which circle was afterwards

C. 100. The troops being drawn up, Xerxes reviews them, and going along the line in a chariot

erected a wall, and other troops were marched into this fence and made to stand in the same close order.—C. 60.

Division of Xerxes' land army, and commanders' names.

C. 61—80.

<i>Nations.</i>	<i>Commanders.</i>
Persians	Otanes
Medes	Tigranes
Hyrceanians	Megapanus
Cissians	Anapheæ
Assyrians and Chaldeans }	Otaspes
Bactrians and Sacæ }	Hystaspes
Indians	Pharnazathres
Arians	Sisamnes
Parthians and Chorasmians }	Artabazus
Sogdians	Azanes
Gandarians and Dadicæ }	Artyphius
Caspians	Ariomardus
Sarangæ	Pherendates
Pactyes	Artyntes
Utii and Mycii	Arsamenes
Paricanii	Siromitres
Arabians and Æthiopians }	Arsames
Eastern Æthiopians and Libyans }	Massages
Paphlagonians and Matieni }	Dotus

puts various questions, the answers to which are written down by his secretaries; he then,

Ligyes	}	Gobryas
Mariandyni		
Cappadocians		
Phrygians		Artochmes
and		
Armenians		
Lydians	}	Artaphernes
and		
Mysians		
Thracians	}	Bassaces
or		
Bithynians		
Cabalian	}	Badres
and		
Milyæ		
Moschi	}	Ariomardus
and		
Tibareni		
Macrones	}	Artayctes
and		
Mosynœci		
Mares	}	Pherendates
and		
Colchians		
Alarodii	}	Masistius
and		
Saspires		
<i>νηστῶται</i>		Mardontes

In all 1,700,000 men.

The commanders in chief of the whole were Mardonius, Triantæchmes, Smerdomenes, Masistes, Gergis, and Megabazus.—Chap. 82. Hydarnes commanded the ten thousand select Persians called *ἀθῶνται*.—C. 83. There were eighty thousand cavalry. In the rear were the Arabians mounted on camels, commanded by Armamithres and Tithæus. Pharnuches, their colleague, had been left ill at Sardis, owing to an accidental fall from his horse.—C. 88.

The Persian fleet, consisting of one thousand two hundred

C. 101.
as well as the
navy.

C. 102.
Conversation
between
Xerxes and
Demaratus.

C. 104.

C. 105.

C. 108.
Xerxes com-
pels all the na-
tions to join
him.

going on board a Sidonian vessel reviews the navy in the same manner. Having disembarked, he sends for Demaratus, the ex-king of Sparta, who had followed the expedition, and asks his opinion on the probability of success. A long conversation ensues, in which Demaratus, being exhorted to speak the truth, describes the determined courage of the Spartan character. Xerxes only laughs at his advice. Mascames is appointed governor of Doriscus⁹. Advancing towards Greece, Xerxes compels all the nations whom he meets with to join his service, the country as far as Thessaly being already under the power of the Persians. Xerxes marches from Doriscus to Mesambria,

and seven ships furnished by twelve different nations, C. 89—95, was commanded by Ariabignes, Prexaspes, Megabazus, and Achæmenes; the former took the Ionians and Carians; the latter the Egyptians; and the two others commanded the rest of the fleet.

There were besides, three hundred vessels of other descriptions.—C. 97.

Among the commanders was a woman, Artemisia, who commanded the Halicarnassians, Coans, Nisyrians, and Calydnians, and had, next to the Sidonians, the best ships in the fleet.—C. 99.

⁹ This garrison, of all those left by Xerxes, was the only one that never surrendered to the Greeks.—C 106.

Of those governors who were subdued, one only behaved courageously in the opinion of Xerxes, viz. Boges, governor of Elion, who rather than surrender to the Athenians, under Ci-

(the most western of the Samothracian forts, and separated from Stryme by the river Lis-sus¹.) Crossing this river, he passes Maronea, C. 109. Dicæa, and Abdera, and skirts the lakes Isma-ris and Bistonis, then crosses the river Nes-tus, and a salt lake near Pistyrus.

All the Thracian tribes are compelled to follow C. 110.

Xerxes, except the Satræ, who had never been subdued in the memory of man. The army C. 111.

then passes the *τείχεα Πιέρων*, called Phagres C. 112.

and Pergamus, leaving on the right Mount Pangæus, with its gold and silver mines. The

army then pursues its course westward to Eion on the Strymon; where the magi sacrifice white C. 113.

horses to the river. They then proceed to 'Εν- C. 114.

νέα Ὀδοί, where nine Edonian boys and girls ^{Nine boys & girls buried alive at 'Εν Ὀδοί.}

are buried alive by the Persians². The army C. 115.

passes Argilus and Stagirus, and arrives at C. 116.

Acanthus, the inhabitants of which city are C. 117.

feasted, and honourably treated by Xerxes.

Here Artachæes, superintendent of the canal,

mon, threw all his treasure into the Strymon; and having slain all his family, threw them on a funeral pile, and then cast himself into the flames.—C. 107.

¹ Gallaica was the old name of this district; the modern name was Briantica; it belongs, strictly speaking, to the Ciconians.—C. 108.

² This was a Persian custom. Amestris, the wife of Xerxes, in her old age buried fourteen sons of illustrious Persians in the same manner.—C 114.

- dies, and is honourably buried by the king.
- C. 118. Many Greeks are compelled to spend all their property in providing for the army as well as
- C. 120. for the king's household. On this occasion the saying of one Megacreon is recorded, who thanked the gods that Xerxes did not take
- C. 121. food twice a day. The fleet is ordered to sail
- C. 124. from Acanthus to Therme, where it arrives after having sailed through the canal of Athos, and awaits the land force³ at the river Axius, which forms the boundary between Mygdonia and Bottiæis. Meanwhile Xerxes and the land forces march from Acanthus, and proceed across the country through Pæonia and Crestone on the Echidorus. In this region the
- C. 125. camels are attacked by lions. Being arrived
- C. 126. at Therme, he encamps there. Whilst at Therme, Xerxes, in a Sidonian vessel, visits the outlet of the river Peneus—and commends the
- C. 127. prudence of the Aleuadæ in submitting to him; as he might otherwise easily have flooded the whole country, by blocking up the mouth of
- Xerxes encamps at Therme and visits the mouth of the Peneus.
- C. 128.
- C. 130.

³ From Doriscus to Acanthus the troops had marched in the following order. The whole force being divided into three parts—the first division under Mardonius and Masistes, proceeded along the sea shore—the second under Tritantæchmes and Gergis marched inland—and the third, under Smerdomenes and Megabazus, marched between the other two.—C. 121.

the river⁴. A third part of the army is employed in clearing a road into Thessaly over the Macedonian mountains. Meantime the heralds return from Greece bringing earth and water from many of the nations⁵; the other nations swearing, that when matters were settled, those who had surrendered themselves

C. 131, 132

The heralds return from Greece bringing earth and water from many of the nations.

⁴ It is said that Thessaly was anciently a lake, into which five rivers flow, all of which are merged in the Peneus before it reaches the sea. According to the tradition of the inhabitants, the gorge through which the Peneus empties itself was made by Neptune; which means, according to Herodotus, that it was cleft by an earthquake.—C. 129.

⁵ Viz. from the Thessalians, Dolopes, Enienes, Perrhæbi, Locri, Magnetes, Malies, Achæi of Phthiotis, Thebans, and the rest of the Bœotians, except the Thespians and Platæans. C. 132.

It has been before explained at C. 32, why the Athenians and Spartans refused to give earth and water, and what treatment they gave to the heralds who were sent to demand them. After this deed, the anger of Talthybius, Agamemnon's herald, who had a shrine at Sparta, fell on the Lacedæmonians; none of their sacrifices proving propitious. An assembly being called, Sperthias and Bulis offered of their own accord to give satisfaction to Xerxes for the heralds of Darius, who had been murdered at Sparta. They were accordingly sent to Hydarnes, governor of the maritime provinces in Asia, and from him to Xerxes, before whom they behaved with great magnanimity, and were generously dismissed by him. The wrath of Talthybius was again roused during the Peloponnesian war, (see Thucyd. B. ii, 29, 67,) and fell on Nicolaus and Aneristus, the sons of Sperthias and Bulis, who having been sent by the Lacedæmonians ambassadors into Asia, were betrayed into the hands of the Athenians, and put to death by them.—C. 134—137.

to Xerxes without compulsion, should pay a tithe of their property to the god at Delphi.

C. 138. The Greeks are well aware that the Persian army, although directed nominally against Athens, is in reality advancing against the whole of Greece; and those who had refused to give earth and water are very uneasy on account of the divided state of Greece.

The divided state of Greece.

C. 139. In the opinion of Herodotus, the Athenians at this crisis are the saviours of Greece, since if they had not opposed Xerxes by sea, the country must have been subjected to the Persians.

The Athenians its preservers.

C. 140, 141. The oracle at Delphi, after having been twice consulted, advises the Athenians to take shelter within wooden walls, and prophesies the slaughter at Salamis.

Oracles delivered to them.

C. 142, 143. This oracle being reported at Athens, Themistocles explains the wooden walls to mean ships, and declares that the slaughter will be not of them but of their enemies. This interpretation is adopted by the Athenians, who happened to have 200 ships ready furnished by the advice of Themistocles, from the profits of the mines at Laureium, and intended for the war against the Æginetæ. It is decreed in council, that all the Athenians, and any other Greeks who choose to join them, shall meet the barbarians with their ships, in obedience to the oracle.

C. 144. By the advice of Themistocles the Athenians man 200 ships, which the same Themistocles had caused them to equip for the war with the Æginetæ.

C. 145. The well affected among the Greeks meet

together, and resolve to forget their own quarrels, and join in repelling the invader. They send spies into Asia, and ambassadors to Argos, Sicily, Corcyra, and Crete. The three spies are taken, and pardoned by Xerxes, in the hope that they may do him service by reporting the amount of his forces to the Greeks⁶. The Argives refuse to assist the Lacedæmonians, because (*as they themselves say*) the Lacedæmonians refused to allow the Argive king the command of half the combined forces. *There is another report*, that the Argives made this demand, (well knowing the Lacedæmonians would refuse it,) because they had determined to remain quiet, according to the advice which Xerxes had given them by his ambassadors previously to the invasion⁷.

C. 146, 14
The Greeks
send spies i
Asia, and a
bassadors to
Argos, Sicil
Corcyra, an
Crete.

C. 148, 14
The ambass
dors are un
successful a
Argos,

C. 150.

Envoys are sent into Sicily to Gelon⁸, whom C. 153.

⁶ The same line of policy was pursued by him on a former occasion, when he suffered some vessels laden with corn for Peloponnesus and Ægina, to pass unmolested down the Hellespont.—C. 147.

⁷ This story is confirmed by another, of equally doubtful authority, viz. that many years after these events, some Athenian ambassadors being at Susa, heard Artaxerxes declare, in answer to a question put by the Argian ambassadors, that "the alliance between himself and the Argives remained inviolate." All this, however, Herodotus reports without attaching much credit to it.—C. 151, 152.

⁸ The remote ancestor of this Gelon came from Telus, a

- C. 157—162. they invite to join their alliance against the Persians. He offers to assist them on condition of being made commander in chief of all the forces. These terms are indignantly rejected by Suagrus, the Lacedæmonian ambassador. Gelon then stipulates for the command of the land forces or the navy; but the Athenians resist this, claiming the command of the sea; and the envoys are dismissed by Gelon.
- und also at Sy-
acuse. Gelon sends Cadmus of Cos, who had lately of his own accord abdicated his tyranny, with great treasures to Delphi, which he is to present to Xerxes, if victorious; but if the Greeks beat, he is to take back the treasure: this commission Cadmus faithfully executed⁹.
- C. 163, 164.

small island near Triopium: his descendants became hereditary priests of the infernal goddesses, on account of the behaviour of one of them, Telines, who brought back to Gela some of the inhabitants who had fled in a sedition, taking with him at the same time the sacred things of the goddesses. Hippocrates being tyrant of Gela, and falling in an assault on the town of Hybla, Gelon, a descendant of Telines, and formerly one of the body-guard of Hippocrates, and afterwards commander of all the horse, possessed himself of the sovereign power. He restored to Syracuse the exiled nobles and landholders, and having obtained possession of the town, intrusted Gela to his brother Hiero, and resided himself at Syracuse, to which he brought all the inhabitants of Camarina, and the rich among the citizens of the Sicilian Megara. The common people of Megara, and the Eubæans of Sicily he sold for slaves to be transported out of the island.—C. 153—156.

⁹ There is another account of this affair, viz. that Gelon

The Corcyræans behave very treacherously, promising that they will assist the allies, and then only sending sixty ships to Pylos and Tænarum, to await the result of the war; intending, if the Persians are victorious, which is expected, to make a merit to them of not having assisted the Athenians; but in the event of the Greeks obtaining the victory, they mean to allege, in excuse for their not appearing at Salamis, that they were prevented by the Etesian winds from doubling Malea. This latter excuse they actually made when reproached by the Greeks for not having assisted them.

C. 168.
Treachery
the Corcy-
ræans.

The Cretans, being invited by the deputies to join the allies, send persons to Delphi to consult the god, whose answer induces them to withhold their assistance¹. Although the

C. 169.
The Cretan
are induced
the oracle to
withhold the
succours.

would have assisted the Greeks, had not Sicily been invaded by the Carthaginians under Amilcar; whom Gelon afterwards conquered on the same day as the battle of Salamis. Amilcar disappeared after the battle, and was never afterwards found: the Carthaginians say that he burnt himself; and they still offer sacrifices to him.—C. 165—167.

¹ The god, in his answer, recalled to the recollection of the Cretans the judgments which had fallen on their nation for not avenging the death of Minos at Camicus; whereas they had assisted Menelaus in punishing the Trojans for the rape of Helen. The circumstances were as follows:—Minos having gone in search of Dædalus into Sicania, was there murdered;

C. 172.
The Thessalians request the congress to send a force to guard the pass of Olympus.

C. 173.
Ten thousand men sent to Tempe,

who soon retreat, being warned by

Aleuadæ had pledged the Thessalians to assist Xerxes (see C. 6), and Xerxes had supposed that they spoke the sentiments of the whole nation (see C. 130), yet the Thessalians now prove clearly that they do not approve of the intrigues of the Aleuadæ; for they send ambassadors to the isthmus, where the delegates of Greece are assembled, and request them to send a force to guard the pass of Olympus against the invaders. The Greeks, in consequence, send a force by sea to Alos of Achæa, where they disembark and march to Tempe, a pass between Mounts Olympus and Ossa. Here about ten thousand heavy armed Greeks, under Euænetes and Themistocles, and the cavalry of the Thessalians, encamp. Being, however, warned² by Alexander, king of Ma-

in the course of time all the Cretans, except the Polichnitæ and Præsii, proceeded to Sicania, and besieged the city of Camicus for five years, at the end of which time they were compelled by famine to raise the siege and depart. Being driven by a storm on the coast of Iapygia, they founded Hyria, and changed their names to that of Iapyges Messapii. Crete, being thus deserted, was colonized by various people, principally Greeks, who, in the third generation after the death of Minos, distinguished themselves at the siege of Troy. As a punishment for so doing, on their return from Troy, famine and pestilence attacked them; and the island being a second time depopulated, the present were the third people who had inhabited it.—C. 170, 171.

² Herodotus thinks that they were terrified at hearing that

cedon, not to abide the coming of Xerxes, the Greeks hastily retreat³. The Thessalians being thus deprived of allies, immediately go over to the Medes, and are of great service to them. In consequence of what had been said by Alexander, the delegates hold a council, and determine to defend the pass of Thermopylæ, and station their navy at Artemisium⁴.

Alexander, king of Macedon.

C. 174.
The Thessalians being deserted, join the Medes.

C. 175.
A force sent by the Greeks to Thermopylæ and Artemisium.

C. 177.

As soon as intelligence is brought that the Persians are at Pieria, the congress at the isthmus breaks up, and some march to Thermopylæ, whilst others proceed by sea to Artemisium. At the same time the Delphians consult their oracle, and receive an answer which gives great encouragement to the Greeks, viz. that "the winds would be powerful allies to Greece."

C. 178.
The Delphians consult the oracle.

Ten ships of the Persian fleet sail from Therme towards Sciathus, and chase three Grecian vessels which are on the look-out off that island. Of these vessels, the first, a Troezenian, is captured, and the handsomest

C. 179.
The Persian ships sail to Sciathus, and capture three Greek guard ships.

C. 180.

there was another pass leading into Thessaly from upper Macedonia, across the Perrhæbi, to the town of Gonnus; by which pass the army of Xerxes really made its entrance into Thessaly.—C. 173.

³ This happened whilst Xerxes was at Abydos.—C. 174.

⁴ For the description of the situations of Thermopylæ and Artemisium, see C. 176, which cannot well be abridged.

- of her warriors, named Leon, sacrificed by the Persians. The second, a ship of Ægina, is also taken after a desperate defence made by Pytheas, who is almost cut to pieces. The third, an Athenian, runs aground at the mouth of the Peneus, and falls into the hands of the Persians; but the crew escape, and find their way overland to Attica. The Athenians at Artemisium, being informed of these events by fire signals from Sciathus, retreat from Artemisium to Chalcis, intending to guard the Euripus.

The Athenians being informed of this, retire from Artemisium to Chalcis.

C. 183. The Persian fleet takes its station at Sepias in Magnesia,

C. 188—191. where it encounters a violent storm.

Three of the barbarian ships having set up a column on a rock⁵ called the Ant, between Sciathus in Magnesia, the whole fleet quits its moorings at Therme, and takes its station at Sepias in Magnesia⁶, where it encounters a violent storm, which lasts three days, and destroys full four hundred ships of war, besides an incalculable number of pro-

⁵ This dangerous rock had been pointed out to them by one Pammon of Scyrus: the column was probably placed on it to answer the purpose of a buoy.—C. 183.

⁶ LIST OF XERXES' COMBINED FORCES.

1207 ships—crews 200 men per vessel .. 241,400

Fighting men on board the ships 30 } 36,210
men per vessel

3000 penteconters, etc. crews 80 men each 240,000

Total of the sea forces

517,610

vision ships'. At length the storm is lulled to rest by the incantations of the magi, and their sacrifices to Thetis and the Nereids; or rather, having spent its fury, sinks of its own accord. Meanwhile the Greeks at Chalcis, being informed of this calamity of the enemy, offer sacrifices to Neptune the saviour, and return to their station off Artemisium.

C. 192.
The Greeks
return to Ar-
temisium.

The Persians, as soon as the storm has sub-

C. 193.
The Persian

Total of the sea forces	517,610
-------------------------	---------

LAND FORCES.

Infantry	1,700,000
Cavalry	80,000
War chariots and camel riders	20,000
Total of the land forces	1,800,000
Sea force from Thrace and adjoining } provinces	24,000
Land forces pressed into the service } on the march in Europe	300,000
Total of all the troops	2,641,610
Servants, etc.	2,641,610
Grand Total	5,283,220

Of all these men none was so noble in appearance as Xerxes himself.—C. 184, 187.

⁷ It is reported that the Athenians invoked Boreas in obedience to an oracle, which had commanded them to invoke their father-in-law to be their helper. Boreas, according to the Greeks, had married Orithyia, the daughter of Erechtheus. This disaster of the Persians was a source of great profit to Aminocles, a Magnesian, whose estate lay about Sepias, and who picked up a vast quantity of treasure.—C. 189, 190.

fleet sails to
Aphetæ.
C. 194, 195.

C. 196.

C. 197—201.
Xerxes and the
land forces en-
camp in the
territory of
Trachis, and
the Greeks in
the pass of
Thermopylæ.

C. 202, 203.
Number of the
Greek force.

sided, launch their ships and sail to Aphetæ⁸. Fifteen of the king's ships, under the command of Sandoces⁹, mistake the Grecian fleet for their own, and are taken, and the crews sent in chains to the isthmus. All the fleet, with the exception of these fifteen vessels, arrives safely at Aphetæ. Meanwhile Xerxes and the land forces, having marched through Thessaly and Achaia, arrive at Alos¹, and thence proceeds into Malis, and pitches his camp in the Trachinian territory; the Greeks stationing themselves in the pass of Thermopylæ, called by the natives Pylæ².

The Greek force consists of 300 Spartans under Leonidas³, 500 Tegeans, 500 Manti-

⁸ So called because Hercules was left here by Jason and his companions.—C. 193.

⁹ This Sandoces had formerly been condemned to crucifixion by Darius, but had been pardoned when on the cross.

¹ At this place the guides related to Xerxes the following tradition:—That Athamas, the son of Æolus, planned the death of Phrixus, and on that account the eldest of his race for ever was forbidden to enter the prytaneum, on pain of being sacrificed. The same treatment is suffered by the descendants of Phrixus, because Cytissorus, son of Phrixus, rescued Athamas, (the murderer of his father,) who was about to be sacrificed. Xerxes, hearing this story, refrained from entering the grove.—C. 197.

² For a description of the country round these stations, read attentively C. 198—200.

³ Leonidas ascended the throne of Sparta in consequence of

neans, 120 Orchomenians, 1000 Arcadians, 400 Corinthians, 200 Phliisians, 80 Myenæans, 700 Thespians, and 400 Thebans, besides 1000 Phocians, and all the forces of the Locri Opuntii, who had been invited by the Greeks at Thermopylæ to join their body. Proceeding to Thermopylæ with his 300 men, Leonidas unites to his troops the Thebans, who were strongly suspected of favouring the Medes; but nevertheless, do not think fit to refuse the invitation. The Spartans intend, after the Carnean festival, in which they are now engaged, to join the war with their whole forces, and the rest of the confederates intend to do the same after the Olympic games.

C. 206.
Leonidas unites the Thebans to his troops.

The reason why so small a body of Spartans accompanied Leonidas.

As the Persians approach the pass, the Peloponnesians, being struck with terror, propose that they should proceed to the Peloponnesus, and guard the isthmus; but this being violently opposed by the Phocians and Locrians, Leonidas gives his vote that they should maintain their present post, and send to the cities to request assistance. In the mean time Xerxes being informed by a spy, whom he had

C. 207.
Leonidas, in opposition to the other Peloponnesians, resolves to maintain his position.

C. 208, 209.
A Persian spy discovers the

his elder brother Cleomenes having died without issue, and his other brother Dorieus having died in Sicily (B. v, 45, 46). Leonidas had married the daughter of Cleomenes.—C. 204, 205.

Spartans
combing their
hair.

Demaratus
explains to
Xerxes the
reason of their
doing this.

C. 210.
The battle of
Thermopylæ
begins B. C.
480.

C. 211.
The barbarians
are repulsed
during two
days.

C. 212.

C. 213.
Ephialtes
offers to guide
the Persians
over the moun-
tains.

sent to reconnoitre the Greek camp, that the Lacedæmonians are employed in combing their hair, he sends for Demaratus, who assures him that this is an indication of their being determined to sell their lives as dearly as possible.

Having waited four days for the retreat of the Greeks, Xerxes, on the fifth, despatches the Medes and Cissians to attack them. The Greeks are repeatedly charged, but stand firm, and oblige the Medes to retire. Xerxes then orders up the ἀθάνατοι under Hydarnes, who are also repulsed; the Greeks pretending to retreat, and so drawing them into the pass, and then turning on them. On the following day the attack is resumed with the same success; all the Greeks fighting, except the Phocians, who were stationed on the mountain to guard the path. Whilst the Persians are thus kept at bay, Ephialtes, a Malian⁴, comes to Xerxes and offers to shew him the path⁵ lead-

⁴ This Ephialtes afterwards, from fear of the Lacedæmonians, fled into Thessaly; thence returning to Anticyra, he was slain by Athenades.—C. 213.

⁵ There is another account given, viz. that the traitors who shewed the path to the Persians were Onetas and Corydallus; but Herodotus does not believe this account.—C. 214.

The path had been originally discovered by the people of Malis, who had conducted by it the Thessalians upon the Phocians.—C. 215.

ing through the mountains. Xerxes gladly accepts his offer, and sends Hydarnes and the troops under his command, with Ephialtes for their guide. After crossing the Asopus, and marching the whole night, the Persians reach the summit of a mountain, where one thousand Phoceans are posted. These Phoceans discover the Persians by the noise of the fallen leaves under their feet, and starting up, are attacked by Hydarnes, and obliged to fly to the highest point of the mountain. The Persians, taking no account of them, rapidly descend the mountain. Meanwhile the Greeks are warned of their approaching fate, first by Megistias, a diviner; secondly by some deserters, who bring an account of the circuit which the Persians have taken; and thirdly by the scouts, who run down from the hills at daybreak. The Greeks, on receiving this intelligence, call a council of war; but being unable to agree in their opinions, some disband and proceed homewards, whilst only the Thespians and Thebans remain with Leonidas⁶; the former

C. 215.

C. 217.

C. 218.
The Phoceans are attacked and forced to retire.

The Persian advance.
C. 219.

All the Greek desert except Leonidas except the Thespians and Thebans.
C. 222.

⁶ Leonidas is said to have himself sent away his allies, being unwilling that they should perish; but to have remained himself in consequence of an oracle, which had foretold that "either Lacedæmon would be destroyed by the barbarians, or that their king would perish."—C. 220, 221.

of their own free will, the latter rather as hostages.

C. 223.
Xerxes attacks
the Greeks
who remain
with Leonidas.

Xerxes, having made libations at sunrise, advances to the attack about noon⁷; and being encountered by the Greeks, (who, leaving the wall which had hitherto protected them, advance into the wider part of the gorge,) a desperate combat ensues: many are slain on both sides; some among the Persians are trampled to death, and others fall into the sea.

C. 224.
Leonidas slain.
C. 225.

In the midst of the combat Leonidas dies, bravely fighting; and on the Persian side two brothers of Xerxes are slain whilst contending with the Greeks for the possession of his body. The Greeks bear away the corpse, and repulse the enemy four times; but while they are engaged in close combat, they receive information that the party of Persians commanded by Hydarnes, who are under the guidance of Ephialtes, have arrived (see C. 215). This information compels them to retreat to the narrow part of the pass, and, passing to the other side of the wall to take up their position on a hillock⁸, (all except the Thebans,) where they fight

On the appearance of the Persians under Hydarnes, the Greeks retire to a hillock, where they are slain.

⁷ In order to allow time for the party under Hydarnes to descend the mountain.—C. 223.

⁸ This hillock is in the entrance, where now stands the lion of stone to the memory of Leonidas.—C. 225.

desperately until they are all, with the exception of two persons⁹, buried under the arrows of the Persians¹.

The Thebans under Leontiades² seeing the Persians getting the upper hand, separated themselves from the Greeks, and stretching out their arms, surrendered at discretion to the Persians, who slay some of them, and mark the rest, including their general, with the royal brand.

C. 233.
The Theban
surrender, and
are branded.

After the battle, Xerxes has a conversation with Demaratus, in which the latter gives him an account of Sparta and its citizens, and concludes by advising the king to occupy the island of Cythera, which Chilon had pronounced

C. 234—235.
Demaratus advises
Xerxes to occupy
Cythera.

⁹ Namely Aristodemus, who afterwards regained his character at the battle of Platæa; and Pantitis, who is said to have hung himself on account of the insults offered him at Sparta in consequence of his cowardice.—See Chap. 229—232.

¹ Although the Spartans and Thespians all behaved thus bravely, yet Dieneses the Spartan most distinguished himself by his coolness. Next to him were Alpheus and Maron, Spartans; and Dithyrambus, a Thespian.—C. 226, 227.

Monuments were erected, with suitable inscriptions, by order of the Amphictyons, over the slain generally, and over the Spartans in particular; and a third, in honour of Megistias the soothsayer, was erected by his friend Simonides.—C. 228.

² Eurymachus, the son of this Leontiades, was afterwards slain by the Platæans when the Thebans entered their city.—See C. 233, and Thucyd. B. ii, C. 2—5.

C. 237.
The king re-
fuses.

C. 238.
He insults the
body of Leoni-
das.

to be worse than useless to the Lacedæmonians. Xerxes, however, is dissuaded from doing so by Achæmenes. The king passes through the dead, and hearing that Leonidas was king and general of the Spartans, he orders his head to be cut off and exposed on a pole; his great hatred to Leonidas prevailing over the habitual respect of the Persians for the dead³.

³ The Lacedæmonians knew of the intended invasion before the other Greeks, through Demaratus, who sent them intelligence of it on a wooden tablet covered with wax; which wax, at the suggestion of Gorgo, wife of Leonidas, was melted off and the writing discovered on the wood.—C. 239.

U R A N I A.

BOOK VIII.

FROM THE DEATH OF LEONIDAS TO THE PROPOSALS MADE
TO THE ATHENIANS BY MARDONIUS.

MEANTIME the combined Grecian fleet at Artemisium, amounting to two hundred and seventy-one ships¹, exclusive of nine pentecon-

C. 1—3.
Eurybiades i
chosen com-
mander in
chief of the
combined Gr
cian fleet.

¹ The whole combined fleet at Artemisium was thus composed.—C. 1, 2.

	<i>Triremes.</i>	<i>Penteconters.</i>
Athenians, with Platæans mixed		
among their crews	127	0
Corinthians	40	0
Megareans	20	0
Chalcideans in vessels lent them		
by the Athenians	20	0
Æginetæ	18	0
Sicyonians	12	0
Lacedæmonians	10	0
Epidaurians	8	0
Eretrians	7	0
Trœzenians	5	0
Styreans	2	0
Ceians	2	2
Opuntian Locrians	0	7
	<hr/>	<hr/>
	271	9

ters, is put under the command of Eurybiades, the Spartan admiral; the Athenians, in consequence of the unwillingness of the allies to serve under them, prudently giving up the point².

C. 4.
The Eubœans
bribe Themis-
tocles to pre-
vail on the
Greeks not to
desert their
station.

The Greeks who had come to Artemisium being alarmed at the success of the Persians, and deliberating on a retreat into the interior of Greece, the Eubœans (having first failed in an attempt to prevail on Eurybiades) bribes Themistocles with thirty talents, on the understanding that the fleet shall remain and engage the enemy off Eubœa. Themistocles bribes Eurybiades with five talents, and the Corinthian admiral Adimantus with three talents; and by this means prevails on the allies to remain³.

C. 5.
Themistocles
bribes those
who wished to
retreat, and
prevails on
them to re-
main.

C. 6.
The Persians
send two hun-
dred ships
round Eubœa,
to cut off the
retreat of the
Greeks.

In the mean time the Persians, being informed that a few Greek ships are at Artemisium, resolve to attack and exterminate them, but decide on not attacking them on the evening of their own arrival at Aphetæ, lest the

² In after times, however, the Athenians deprived the Lacedæmonians of the command, alleging as a reason the arrogance of Pausanias.—C. 3, and Thucyd. B. i, C. 95.

³ The persons who received this money supposed that it came from the Athenians. Adimantus was at first unwilling to remain at Artemisium, until Themistocles swore that he would bribe him higher than the king would do, and made him a present of three talents of silver.

Greeks should escape in the dark. They adopt the following plan: two hundred vessels are detached from the Persian fleet and sent round Eubœa, with orders to stand up the Euripus, and block up the retreat of the Greeks, while the rest of the fleet attack them in front. The Greeks, being informed of these movements by one Scyllias of Scione, (a diver, who is said to have dived from Aphetæ to Artemisium, a distance of nearly eighty stades,) hold a council, and resolve to remain quiet all day, and after midnight to weigh anchor and proceed to meet the two hundred ships which are making round the island. The Greeks, however, being tired of waiting for the attack, resolve themselves to attack the Persian fleet, which still remains at Aphetæ. The Persians, considering the Greeks an easy prey, proceed to form a circle round them⁴: the Greeks at a first signal also form themselves into a circle, and at a second signal, bear down on the prows of the enemy, which are turned inward. The fleets are separated

C. 7.

C. 8.

C. 9.

The Greeks being informed of this by Scyllias, attack the Persians who remain at Aphetæ.

C. 10.

The Persian form a circle round the Greeks.

⁴ Those Ionians who were favourable to the Greeks were grieved, considering their case desperate; whilst those who were pleased at what had happened, contended who should receive a reward at the king's hands for first capturing an Athenian ship, the Athenians being held in the highest estimation by the enemy.—C. 10.

C. 12, 13.
Night puts an
end to the en-
gagement.
Two hundred
Persian ships
wrecked.

C. 14.
The Greeks
again attack
and conquer
the barbarians.

C. 15.
A third en-
gagement, in
which the vic-
tory is doubt-
ful.

C. 16.

by the approach of night, thirty Persian ships having been taken⁵. The Greeks make for Artemisium and the Persians for Aphetæ. A violent storm arising after nightfall dreadfully alarms the Persians, and drives the two hundred ships (which had been appointed to sail round Eubœa) on the rocks of that island⁶. The Grecian fleet being reinforced by the arrival of fifty-three Attic ships, and encouraged by the intelligence of the Persian loss, attack and destroy the Cilician ships, and when night comes sail back to Artemisium.

On the third day, about noon, the Persian commanders, fearing the anger of Xerxes, of their own accord attack the Greeks, who remain quiet off Artemisium, whilst the enemy continues in line; but on his forming a crescent, they bear down and close with him. The forces, being pretty equally matched, fight

⁵ Among the prisoners taken was Philaon, the brother of Gorgus, king of Salamis in Cyprus. Lycomedes, an Athenian, received the prize of valour, for being the first to take an enemy's ship. Antidorus the Lemnian was the only one of the Greeks who deserted from the Persians to the allies, and on that account the Athenians gave him an estate in Salamis.—C. 11.

⁶ Herodotus piously ascribes this storm to the intervention of the gods, who wished to reduce the Persian force to an equality with that of the Greeks.—C. 13.

These sea fights happened on the same days as the land fight at Thermopylæ.—C. 15.

with great obstinacy; many Grecian ships are destroyed, but a still larger number of barbarians. At length both parties retire, and resume their former stations⁷. In consequence of the injury which all the Greeks, and particularly the Athenians, have sustained, the question of retiring into the interior is again agitated. By the advice of Themistocles they kill all the cattle of Eubœa⁸, in order to prevent their falling into the hands of the enemy; fires are also kindled by the same advice⁹.

C. 18.
The Greeks
think of a re-
treat.

C. 19.

Meanwhile a scout arrives from Trachis with intelligence of the defeat of the Greeks at Thermopylæ; upon receiving which news the allies at Artemisium retreat without delay, the Corinthians in the van and the Athenians

C. 21.
On hearing of
the disaster at
Thermopylæ
the Greeks re-
tire.

⁷ In this engagement the Egyptians particularly distinguished themselves among the troops of Xerxes. Among the Greeks the most distinguished were the Athenians, and of them Clinias, the son of Alcibiades, and father of the celebrated Alcibiades, who equipped a ship with a crew of two hundred men at his own expense.—C. 17.

⁸ The Eubœans, neglecting the oracle of Bacis, had not removed any of their property from the island, or taken it into the fortified places.—C. 20.

⁹ The flocks were probably brought by the Eubœans to supply the fleet, and Themistocles advised taking away as many as they could. The fires were to be kindled probably as a blind to the enemy, who, no doubt, from the heights about Aphetæ, could see the fires of the Greek sailors at Artemisium, a distance of about ten miles.

C. 22. Themistocles tries to detach the Ionians from the king. in the rear. Themistocles, wishing to gain over the Ionians from the king, carves on the rocks at Artemisium inscriptions, urging them to join him, or at least to fight languidly in the next action; hoping by this measure either to detach the Ionians from the king, or, if the inscriptions should meet his eyes, to render them objects of his suspicion, in consequence of which Themistocles hoped they might be excluded from the sea fights.

C. 23. Contrivance of Xerxes to deceive the fleet with respect to the number slain at Thermopylæ. Xerxes, being informed of the retreat of the Greeks by an inhabitant of Histiaæa, as soon as he is satisfied that the intelligence is true, sails to Artemisium, and thence to Histiaæa, of which he takes possession, and ravages the

C. 24. neighbouring country. Being desirous to deceive the fleet with respect to the number that fell at Thermopylæ, he buries nineteen thousand of them, and leaving one thousand, gives permission to his men to go over and view the field of battle. The clumsy device is however unsuccessful, the men being struck with the inconsistency of four thousand Greeks lying dead all in one place, whilst one thousand Persians were scattered all over the field.

C. 26. Some Arcadian mercenaries, coming to offer their services to Xerxes, inform him that the Greeks are now celebrating the Olympic games, and that the prize is a wreath of olive; upon

which Tritantæchmes, son of Artabanus, remarks on the hopelessness of conquering a people who contend not for money but for virtue. Meanwhile, immediately after the battle of Thermopylæ,¹ the Thessalians send a herald to the Phoceans¹, offering to avert the anger of the Persians from Phocis, on condition of receiving fifty talents of silver. This offer is rejected by the Phoceans, who assert that it is as much in their power as in that of the Thessalians to pass over to the Medes, but that they scorn to do so².

C. 27 and 29.
The Thessalians propose an indemnity to the Phoceans on condition of their paying fifty talents.
C. 30.
The proposal rejected.

The Thessalians, irritated at this speech, lead the way for the Persians, who pass from Trachinia into Doris, of which territory a narrow strip, about thirty stadia broad, lies between the territory of Malis and that of Phocis³. This territory being friendly, is respected by

C. 31.
The Thessalians conduct the Persians through Doris into Phocis.

¹ The Thessalians hated the Phoceans for this reason. Having once made an inroad into Phocis, and shut up the Phoceans in Parnassus, one Tellus, a soothsayer, chalked over the armour of six hundred of the bravest among the Phoceans, who sallying out by night, strike the Thessalians with panic, and easily rout them. The Phoceans likewise ruined the Thessalian cavalry by concealing jars in a ditch at Hyampolis, whereby the horses broke their legs.—C. 27, 28.

² Herodotus thinks that their hatred of the Thessalians was the sole cause which prevented the Phoceans from joining Xerxes.—C. 30.

³ This tract was formerly called Dryopis, and is the mother country of the Dorians of Poloponnesus.—C. 31.

C. 32.
The Phoceans
fly.

C. 33.
The Persians
burn several
towns.

Some Phoceans
taken and
slain, and
some women
destroyed.

C. 34.
The Persians
at Panopeæ di-
vide their army
into two bodies,
of which one
under Xerxes
marches to-
wards Athens.

C. 35.
The other to
Delphi.

the Persians and also by the Thessalians. On the approach of the Persians the Phoceans fly, some to the top of Parnassus, called Tithorea, but the greater part to Amphissa, a city of the Locri Ozolæ. The Persians march along the river Cephissus, burning the cities of Drymus, Charadra, Erochus, Tethronium, Amphicæa, Neon, Pedieæ, Triteæ, Elatea, Hyampolis, Parapotamii, and Abæ, in which last city was the temple of Apollo, which they plundered and burnt. Some of the Phoceans are captured and slain, and many women brutally destroyed. Having passed beyond Parapotamii, the Persians arrive at Panopeæ, where they divide their army into two portions, of which the stronger body marches with Xerxes towards Athens, entering Bœotia on the side of Orchomenus⁴. The other division marches with the assistance of guides against the temple at Delphi⁵, ravaging every thing on their route. The Delphians, alarmed at the approach of the army, consult the oracle respecting the sacred

⁴ The whole population of Bœotia was on the side of the Medes. Some Macedonian soldiers, sent by Alexander, and distributed about the towns, were the means of their preservation by making it evident to Xerxes that the Bœotians were favourable to him.—C. 34.

⁵ Xerxes, it seems, had obtained very accurate information concerning the amount of the treasures at Delphi.—C. 35.

treasure, which the god informs them he is himself able to preserve. They send their wives and children into Achaia. All the men, with the exception of sixty persons and the prophet Aceratus, either climb to the top of Parnassus, or withdraw to the Locrian town of Amphissa.

C. 35, 36.
The Delphians fly to the top of Parnassus and to Amphissa.

When the barbarians arrive near the temple of Minerva Pronæa, they are miraculously dispersed by crags falling on them from the summits of the mountain. The Delphians seeing

C. 37.
The Persian are routed.

them fly, descend, and slay great numbers.

C. 38.

The rest fly into Bœotia⁶. The Greeks who had fled from Artemisium on hearing of the slaughter at Thermopylæ, (Chap. 21,) are induced to sail to Salamis by the Athenians, who are anxious for an opportunity of withdrawing their wives and children from Attica, and who moreover had heard that the Peloponnesians, instead of being in Bœotia, were engaged in fortifying the isthmus of Corinth. The allied fleet touches therefore at Salamis; and the Athenians, proceeding to their own country,

The Greek fleet muster at Salamis.

C. 41.
The Athenians send their families to Trzen, Ægina, and Salamis

⁶ Previously to this prodigy, the sacred armour had been miraculously conveyed from the interior of the temple. The Persians also relate that they were pursued by two super-human figures, who, the Delphians say, were the heroes Phylacus, and Autonus. The crags still remained down to the time of Herodotus in the enclosure of Minerva Pronæa, where they fell.—C. 37—39.

C. 42.

issue a proclamation for each of the Athenians to place his family in safety where he could. Accordingly they send off their wives and children to Trœzen, Ægina, and Salamis⁷. The allied fleet is joined at Salamis by several ships from Pogon of Trœzen, where they had been ordered to muster; so that the force is considerably larger than that which they had in the battle of Artemisium. The greatest number and the best ships are supplied by the Athenians⁸. Whilst the commanders from the

⁷ They were the more inclined to do this, as a prodigy had lately happened in the Acropolis; viz. the huge snake which resided there had of late not consumed the cake which was every month set out for it. This led the Athenians to suppose that the goddess had abandoned the citadel.—C. 41.

⁸ List of the ships at Salamis:—

		<i>Ships.</i>	<i>Penteconters.</i>
Peloponnesus.	Lacedæmonians . . .	16	0
	Corinthians . . .	40	0
	Sicyonians . . .	15	0
	Epidaurians . . .	10	0
	Trœzenians . . .	5	0
	Hermionians . . .	3	0
	Athenians . . .	180	0
	Megareans . . .	20	0
	Ambraciots . . .	7	0
	Leucadians . . .	3	0
	Æginetæ . . .	30	0
	Chalcidians . . .	20	0
	Eretrians . . .	7	0
	Ceians . . .	2	2
	Naxians . . .	4	0
	Styrians . . .	2	0
	Cythnians . . .	1	1
	Crotoniatæ . . .	1	0
	Melians . . .	0	2
	Siphnians . . .	0	1
	Seriphians . . .	0	1
		<hr/> 366	<hr/> 7

different places are sitting in council, and deliberating on the propriety of sailing for the isthmus, an Athenian arrives with intelligence that the barbarians, having ravaged the whole country of Attica, and burnt Thespia and Plataea, had arrived at Athens, and in spite of the resistance of a few poor people, who had taken refuge in the Acropolis (partly from want of means of removing, and partly because they supposed the oracle to mean by "wooden walls" the wooden barriers with which they fortified the place) had climbed into the Acropolis, and set fire to it after sacking the temple⁹. On receiving this intelligence, many of the commanders leave the council abruptly and go on board their ships, and the rest resolve to get the fleet under weigh for the isthmus. Themistocles, communicating this resolution to Mnesiphilus, an Athenian, is strongly urged

Whilst the commanders are deliberating concerning a retreat to the isthmus, a messenger arrives, who informs them of the capture of Athens.
C. 51—53

C. 56.
The commanders resolve to sail for the isthmus.

C. 57.
Themistocle prevails on Eurybiades call another council.

By summing up the different component parts of the fleet, we find 366 to be the amount, which is twelve short of what Herodotus puts it at. I see no explanation sufficiently satisfactory to account for the difference between the historian's assertion and the produce of the arithmetical computation.

⁹ Xerxes, being in possession of Athens, sent a messenger to Susa, to announce his success to Artabanus. On the day after the capture of Athens he commanded the fugitive Athenians in his train, to sacrifice in the Acropolis; when they went to do so, they found that a sacred olive which had been burnt the day before had sent out a shoot.—C. 54—55.

- C. 58. by him to resist it ; accordingly Themistocles goes on board the ship of Eurybiades, and prevails on him to call another council. At this
- C. 59. council Adimantus, the Corinthian commander, taunts Themistocles, who answers him mildly, and then turns to Eurybiades, and dwells on the comparative advantages and disadvantages of fighting at Salamis or the isthmus ; and being again taunted by Adimantus with having no country, he gives vent to his anger, and after some severe observations on the Corinthians, threatens to proceed with all his force to Siris in Italy, and colonize that place, unless the allies will consent to remain at Salamis. The prospect of losing the assistance of the Athenians alters the views of Eurybiades, and it is at length resolved to remain at Salamis.
- C. 60.
- C. 61.
- C. 62.
- C. 63. An earthquake at sunrise the next day determines them to offer prayers to the gods, and to Ajax, and Telamon, and also to send a vessel to Ægina to fetch the statues of Æacus and the rest of the Æacidæ¹.
- C. 64.
- The insolence of Adimantus.
- It is at length resolved to remain at Salamis.

¹ Dicæus, an Athenian fugitive, a person of some influence among the Persians, declared, that after the territory of Attica had been laid waste, he saw, when in company with Demaratus, a cloud of dust, as of a concourse of people, and heard a sound like the hymn sung at the feast of Bacchus ; and that the dust changed to a cloud, which rising aloft bore away for Salamis. In this manner they learnt, that the sea forces of Xerxes were to be cut off.—C. 65.

The Persian soldiers who had been sent to view the dead at Trachis, (see C. 24,) having returned to Histiaea and remained there three days, the whole force stands down the Euripus, and in three days more arrives at Phalerus; the numbers both by sea and land being not less than when they arrived at Sepias and at Thermopylae². All being arrived at Athens, (with the exception of the Parians, who are staying at Cythnus to watch the event of the war,) Xerxes being seated on his throne, and having assembled the different tyrants and commanders, sends Mardonius round in order to sound them, by enquiring of each individual whether battle should be given on the sea. All advise battle except Artemisia, (see B. vii, C. 99,) who argues against it on the ground of the inferiority of the barbarian ships and crews to the Grecian. Xerxes is pleased with her advice but refuses to follow it; and thinking that the fleet had behaved badly at Artemisium on

C. 66.
The Persian
sail to Pha-
lerus.

C. 67.

Xerxes con-
sults the se-
veral com-
manders, wh
all advise an
engagement,
except Arte-
misia.

C. 68.

C. 69.

² Against those who perished in the storm, in the engagements at Thermopylae and Artemisium, Herodotus sets off the following nations who had not at that time joined the Persian forces, viz. the Malians, Dorians, Locrians, Boeotians, (with the exception of the Thespians and Platæans,) Carystians, Andrians, Teians, and all the rest of the islanders except the Naxians, Melians, Siphnians, Seriphians, and Cythnians. (See C. 46.)—C. 66.

C. 70.
The fleet gets under weigh, but is overtaken by night.

The Peloponnesians in the fleet, as well as those stationed at the isthmus, are in great consternation.

C. 71.
A wall is thrown across the isthmus.

C. 74.
All in the fleet are clamorous for departure, except the Athenians, Æginetæ, and Megareans.

C. 75.
Themistocles sends a notice of their situation to Xerxes,

account of his absence, he resolves on this occasion to be a spectator of the combat. The signal being given for departure, the fleet gets under weigh, and begins to form the line of battle, but is overtaken by night. Meanwhile the Greeks, especially the Peloponnesians, are in great fear, considering that if conquered they would be blockaded in the island, whilst their own country lay at the mercy of the barbarians, whose land forces are moving on towards the isthmus; where the Peloponnesian army, as soon as they had heard of the death of Leonidas, had taken their station under the command of his brother Cleombrotus; having blocked up the pass of Sciron, and being busily engaged in building a wall across the isthmus³. A council being held, all the allies in the fleet, except the Athenians, Æginetæ, and Megareans, urged an instant departure to Peloponnesus. In the midst of their disputes Themistocles sends one Sicinnus (his children's tutor) to Xerxes to inform him that now is the time to attack the Greeks, who are divided

³ The nations who went to defend the isthmus with their whole forces were the Lacedæmonians, Arcadians, Eleans, Corinthians, Sicyonians, Epidaurians, Phliasians, Trœzenians, and Hermionians. The rest of Peloponnesus stood neutral, or rather was inclined to the Persian side.—C. 72, 73.

among themselves, and through fear debating about a retreat. The Persians, giving credit to this message, first land a considerable body of troops on the island Psyttalea⁴, lying between Salamis and the main land; and in the next place, as soon as the night is half over, get under weigh for Salamis, intending to enclose the west wing of the Greeks; the squadron stationed about Ceos and Cynosura also gets under weigh, and occupies the whole strait as far as Munychia. The Greeks are still engaged in their disputes, when Aristides, who had been banished by ostracism from Athens, crosses over from Ægina, and magnanimously imparts to Themistocles (his personal enemy) that he has been an eyewitness of the Greeks being completely surrounded by the enemy, and of a retreat being now impracticable. Themistocles advises him to go in person and make this known to the council. Aristides follows his advice; and having informed them of what he has witnessed, immediately withdraws. As soon as he is gone, the disputes

C. 76.
who immediately sends a body of men to Psyttalea and encloses the Greeks with his fleet.

C. 78, 79.
Aristides announces the situation to the allies.

C. 80.

C. 81.

⁴ They landed troops on Psyttalea for this reason, that when, during the engagement, the men and wrecks should be drifted thither, the troops might destroy those of the Greeks and save those of the Persians.—C. 76.

Herodotus mentions in this place an oracle of Bacis, which seems to have obtained great credit with him.—See C. 77.

C. 82.
[his report is
confirmed by
the arrival of
Tenian de-
serters.

C. 83.

C. 84.
The battle of
Salamis begins
Oct. 20,
B.C. 480.

C. 85.

begin afresh; the majority not believing the report. But at length all doubt is removed by the arrival of a trireme, manned by Tenian deserters, commanded by Panætius, who brings an account of the whole truth⁵. The Greeks immediately prepare for the contest, and are harangued by Themistocles, who concludes by ordering them all on board. Whilst they are embarking, the trireme arrives, which had been sent to Ægina to fetch the Æacidæ. As soon as they are under weigh, the Persians bear down on them, and the Greeks back their oars and make for land: but Aminias an Athenian attacks one of the enemy's line; his ship being entangled, the rest of the allies proceed to his assistance, and so the engagement becomes general⁶. The Phœnicians are drawn up against the Athenians (who occupy the western wing towards Eleusis.) The Ionians⁷

⁵ Herodotus says that this vessel, and the Lemnian ship which had before deserted to them when off Artemisium, complete the total number of three hundred and eighty sail; of which number the fleet had originally wanted two.—C. 82. See also C. 48, and note.

⁶ The Æginetæ say that the action was begun by the vessel which had been sent to fetch the Æacidæ from Ægina: there is another story of an apparition of a woman, who reproached the Greeks with their cowardice, and cheered them on to the battle.—C. 84.

⁷ Some few of whom fought ill, according to the advice which Themistocles had given them.—C. 85; see also C. 22.

are opposed to the Lacedæmonians (who hold the eastern wing towards Piræus.) The main portion of the enemy's fleet at Salamis is run down, and disabled by the Athenians and *Æginetæ*; although the barbarians behaved much more bravely here than at Artemisium. Herodotus does not profess to be very accurately acquainted with the details of this action, but mentions the behaviour of Artemisia, who being chased by an Attic ship, bore down upon a vessel of the king's fleet, and thus deceived her pursuers, who concluded her either to belong to the Grecian fleet, or to be deserting from the barbarians. Xerxes, who supposed that the ship sunk was an enemy's, bestowed great praise on Artemisia.

C. 86.
The Persian ships run down by the Athenians and *Æginetæ*.

C. 87.
Cunning behaviour of Artemisia.

C. 88.

In this action fell Ariabignes, brother of Xerxes. Most of the Greeks whose ships were wrecked escape by swimming, but many of the barbarians being unable to swim are drowned. Great confusion is caused among the barbarians by their rearward ships pressing on whilst the van are retreating^a. Xerxes

C. 89.
Most of the Persians drowned.

Great confusion caused by the rearward ships pressing on whilst the van are retreating.
C. 90.

^a Amidst this confusion, some of the Phœnicians, who had lost their ships, charged the Ionians before Xerxes with cowardice and treachery. Whilst they were speaking, a Samothracian ship sunk an Attic, and being herself sunk by a ship of *Ægina*, the crew drove the men off the deck of their assail-

seated at the foot of the mountain *Ægaleos*, with his secretaries by his side, causes the names of all who distinguish themselves in the battle to be written down.

C. 91.
Those ships
which escape
the Athenians
are cut off by
the *Æginetæ*.
C. 92.

The barbarians, beginning to fly, are intercepted by the *Æginetæ*, who succeed in destroying such vessels as escape the Athenians. The ship of Themistocles, and an *Æginetan* vessel commanded by Polycritus the son of Crius, being both in pursuit of enemies, meet broadside to broadside, when Polycritus takes the opportunity of jeering Themistocles on account of the reproach of Medism which he had cast on the *Æginetæ*⁹. In this engagement the most distinguished among the Greeks are the *Æginetæ*; next to them the Athenians. Of individuals, the most remarkable are Polycritus of *Ægina*, Eumenes and Aminias¹ of Athens.

C. 93.
The *Æginetæ*
and Athenians
most distin-
guished in the
fight.

ant, and themselves got on board of her. Xerxes seeing this, ordered the heads of the Phœnicians to be struck off, because, being cowards themselves, they had dared to accuse brave men.—C. 90.

⁹ The ship which Polycritus was in pursuit of was a Sidonian, which had on board Pytheas, who had been taken off Sciathus (see B. vii, C. 181). Being thus retaken, he returned to *Ægina*.—C. 92.

¹ Aminias had chased the ship of Artemisia, but had given up the chase, not knowing whose ship it was; otherwise he would have continued it until one or other party was taken, because a reward of ten thousand drachmæ had been promised to whoever should take her alive.—C. 93.

Adimantus and his Corinthians are said by the Athenians to have fled from the action, and to have been recalled by a galley, which was sent miraculously, as it is supposed. But this the Corinthians utterly deny, and contend that none behaved more bravely than themselves; and the rest of Greece bears testimony to them.

C. 94.
The Corinthians said to have fled. They deny the charge.

Aristides the Athenian, taking with him a number of the troops who had been stationed along the shore of Salamis, lands at Psyttalea, and slaughters all the Persians in the island. The fight being ended, the Greeks, after hauling ashore at Salamis such of the wrecks as are still in that quarter, hold themselves in readiness for another action. Many of the wrecks are driven ashore at Colias, thereby fulfilling several oracles, particularly one spoken by Lysistratus of Athens.

C. 95.
Aristides, landing at Psyttalea, puts to death the Persians on the island.
C. 96.

Xerxes, meanwhile, fearing that some of the Ionians may suggest to the Greeks, or the Greeks themselves take it into their heads, to make for the Hellespont and break the bridge, begins to think of a retreat. Wishing, however, to conceal his design from the Greeks and his own people, he throws a mound across to Salamis, and makes preparations as if about to renew the engagement: he also sends messengers to Persia with an account of his defeat.

C. 97.
Xerxes thinks of a retreat, but disguises his intentions.

Messengers sent to Persia.

² For an account of the manner in which expresses are forwarded in Persia, see C. 98.

- C. 99. These messengers find the people rejoicing on account of their having lately heard of the capture of Athens by Xerxes; but their joy is turned into sorrow on hearing of his defeat, the whole blame of which they throw on Mardonius.
- C. 100. Mardonius, aware that he must incur the blame for having persuaded the king to turn his arms against Greece, and wishing, if possible, to subdue Greece, or at least to die in the attempt, proposes that Xerxes shall himself either invade Peloponnesus or return home, and leave him (Mardonius) in command of three hundred thousand chosen men. Xerxes consults his council, and chiefly Artemisia, and finding that she approves of the second proposal of Mardonius, he calls Mardonius, and commands him to select from the army whatever troops he pleases³.

The two proposals of Mardonius.

101—103 and 107.
The latter of them accepted.

The Persian fleet gets under weigh,

At night, by command of Xerxes, the fleet gets under weigh to return to the Hellespont. Near Zoster they mistake some small promontories for ships; but perceiving their error,

³ Xerxes intrusted some of his sons to Artemisia to be conveyed to Ephesus; sending also with them one Hermotimus, a Pedasian. This Hermotimus had in his youth been castrated and sold for a slave by Panionius, a Chian; whom he afterwards met at Atarneus, in Mysia, and having treacherously invited him and his family to Sardis, revenged himself by treating them all in the same manner as the father had served him.—C. 104—106.

they are reassured, and continue their voyage.

At daybreak the Greeks, seeing the land forces at their posts, conclude that the fleet is still there; but being informed that it has departed, they prepare for a chase, and sail in pursuit as far as Andros, where, failing to overtake the barbarians, they hold a council. Themistocles proposes that they shall steer between the islands direct towards the Hellespont, and destroy the bridges. Eurybiades opposes this motion; dwelling on the danger of shutting Xerxes up in Europe, and proposing that they should let him depart, and afterwards dispute with him in his own country. With this proposal the other Peloponnesian commanders agree. Themistocles, finding himself opposed, alters his plan, and persuades the Athenians to return to their country, and apply themselves to the repair of their houses and the tillage of their land, and in the spring to sail for the Hellespont and Ionia. He then sends Sicinnus (see C. 75) and others to Xerxes with a message, signifying that he had withheld the Greeks from destroying the bridges⁴.

C. 108. ,
and is pursued
by the Greeks
as far as An-
dros.

The Greeks
determine on
pursuing them
no farther.

C. 109.
Behaviour of
Themistocles.

C. 110.

The Greeks having resolved to proceed no

C. 111.

⁴ Themistocles did this for the purpose of securing an asylum in Persia in case he should be disgraced at Athens.—C. 109. See also Thucyd. B. i, C. 130, etc.

The Greeks
blockade An-
dros.

C. 112.

farther, blockade Andros, because the Andrians had refused to give money on the demand of Themistocles. By dint of threats, Themistocles succeeds in extorting large sums from the Carystians and Parians, and probably from many other islanders⁵.

C. 113.
Xerxes
marches into
Thessaly.

C. 114.

Xerxes, meanwhile, under the escort of Mardonius, (who judges it expedient to winter in Thessaly, and open a campaign against Peloponnesus in the spring,) marches through Bœotia into Thessaly, where Mardonius selects his three hundred thousand men⁶. Whilst Xerxes is in Thessaly, a Spartan herald is sent to him (in obedience to the oracle) to demand satisfaction for the slaughter of Leonidas. Xerxes, smiling, refers him to Mardonius; who, he says, will give them such satisfaction as becomes them.

C. 115.
Xerxes reach-
es the Helles-
pont in forty-
five days.

Xerxes, leaving Mardonius in Thessaly, continues his march, and in forty-five days arrives at the Hellespont, with hardly a remnant of his army. Many had died by the way from disease, brought on by using improper

⁵ Carystus was afterwards ravaged by the Greeks.—See C. 121.

⁶ Viz. the "immortals," (with the exception of Hydarnes their commander,) the Persian cuirassiers, and one thousand horses; together with the entire forces of the Medes, Sace, Bactrians, and Indians.—C. 113.

food ; some were left sick in Thessaly, at Siris of Pæonia, and in Macedonia. The sacred car of Jupiter, which he had left in Macedonia, was never recovered, having been, as the people asserted, stolen by the Thracians. Here a Thracian king of the Bisaltæ and Crestonians, seeing his six sons return, (whom he had forbidden to follow Xerxes,) plucks out their eyes. C. 116.

At the Hellespont many more of the men die from repletion, provisions being furnished more plentifully than before. C. 117. Many of the men die ; the rest accompany him to S.

Finding the bridges destroyed by a storm, they prepare to cross on ship board ; and at length arrive at Sardis⁷. The Greeks, being unable to reduce Andros, sail to Carystus, and having ravaged that island, return to Salamis. C. 121. Here they set apart three Phœnician triremes, one to be sent to the isthmus, another to be consecrated at Sunium, and a third to be dedicated to Ajax at Salamis. Having divided the spoil, they send the first-fruits to Delphi, out of which a statue, twelve cubits high, is made. Offerings made to the gods by the Greeks.

⁷ Herodotus here relates an improbable story of Xerxes sailing from Eion on the Strymon, being overtaken by a storm, and saved from destruction by the devotion of some of his followers, who leaped overboard. Herodotus give his reasons for not believing this account, and for concluding that Xerxes visited Abdera with his army.—C. 118—120.

- C. 122. The god being consulted as to whether the offerings were pleasing to him, replies that those of all the Greeks are so except those of the Æginetæ; who accordingly, at his command, offer three golden stars fixed on a brazen mast. At the isthmus the Greeks hold a ballot, in order to adjudge the prize of valour to the best and second best individuals who had distinguished themselves. Each commander gives the first vote to himself; but the second prize is voted by a large majority to Themistocles; consequently the first prize remaining undecided, the second cannot be awarded.

The second prize of valour is voted to Themistocles.

- C. 124. Themistocles goes to Sparta, where he receives honours. Themistocles, disgusted at this partiality, retires to Lacedæmon, where he is greatly honoured, receiving a wreath of olive as the reward of wisdom and skill, whilst Eurybiades receives the same as the reward of valour. Themistocles besides receives a splendid chariot, and is escorted by three hundred chosen Spartans as far as Tegea. On his return to Athens he is reviled by Timodemus of Aphidnæ, to whom he makes a severe reply. Meanwhile Artabazus, the son of Pharnaces, had at the head of sixty thousand men escorted Xerxes to the Hellespont. The king being in safety, he marches back to Pallene, and besieges Potidæa, the inhabitants of which place had thrown off the Persian yoke as soon as they heard of the

C. 125. Is reviled on his return.

C. 126.

Artabazus besieges Potidæa,

defeat at Salamis and retreat of the king. Sus-
 pecting that the inhabitants of Olynthus are
 meditating the same thing, he besieges that
 town also. Having taken it, he conveys the in-
 habitants (Bottiaei) to a marsh, where he mas-
 sacres them, and gives the city to Critobulus
 and the Chalcidic tribe. Artabazus being
 anxious to reduce Potidæa, communicates with
 Timoxenus of Scione, who agrees to betray the
 place; but their means of communication being
 discovered⁸, the plan fails. After three months
 expended in the siege, the barbarians, taking
 advantage of a great ebb of the sea, endeavour
 to ford across the bay to Pallene⁹; but a swell
 suddenly coming on, most of them are drowned.
 Artabazus leads the survivors to join Mardo-
 nius in Thessaly. The surviving portion of

C. 127.
 which he aban-
 dons after an
 unsuccessful
 attempt.

C. 128.

C. 129.

He joins Ma-
 donius in
 Thessaly.

⁸ They had communicated by means of letters attached to arrows, which were shot into the city and back into the camp in return; one of these happening to wound one of the besieged, was examined and the plot discovered. But the besieged, were unwilling to punish Timoxenus, out of respect to the people of Scione.—C. 128.

⁹ Potidæa was situate exactly on the isthmus which joins the peninsula of Pallene to the main land; so long, therefore, as Potidæa remained uncaptured; the barbarians, who had no ships, could not march into the peninsula in order to chastise the rest of the inhabitants of that quarter, who had all revolted from the king. With this intention, and probably likewise to take Potidæa itself in the rear, a detachment attempted to ford over when an opportunity was offered them by the ebb of the sea.

C. 130.
The remnant
of the Persian
fleet goes into
winter quar-
ters at Cymè,
and in the
spring collects
at Samos.

Xerxes's naval armament goes into winter quarters at Cymè, and at the beginning of spring collects at Samos, where some of the ships had wintered.

Here they remain, having in all three hundred ships under the command of Mardontes, Artayntes, and Ithamitres, nephew of Artayntes, and keep watch over Ionia, lest it should rebel. The barbarians, although quite desponding with respect to naval affairs, feel confident that Mardonius will be victorious by land.

C. 131.
The Greek
fleet assembles
at Ægina un-
der the com-
mand of Leo-
tychides.

On the other hand the Greeks are roused by finding that at the approach of spring Mardonius is still in Thessaly. The land forces are not yet mustered; but the fleet, amounting to one hundred and ten sail, under Leotychides, proceeds to Ægina. Xanthippus commands the Athenians. All the ships being assembled, ambassadors (who had before gone to Sparta) come from the Ionians, beseeching the Greeks at Ægina to come and liberate the Ionians¹.

C. 132.
Ambassadors
sent from Io-
nia to the
Greeks.

The Greeks
only proceed
as far as De-
los.

Fear however of running into unknown dangers prevents the Greeks from sailing farther than Delos. Meanwhile Mardonius being desirous

¹ These ambassadors, originally seven in number, had conspired the death of Stratis, tyrant of Chios; but the plot being discovered by the treachery of one of the conspirators, the other six fled from Chios, and went first to Sparta and then to Ægina.—C. 132.

of marching from Thessaly, sends a man of Europus, named Mys², to consult the different oracles; and having read the answers of each, sends as ambassador to Athens, Alexander the son of Amyntas, a Macedonian³, (see B. v, C. 21,) whom he selects for this mission for two reasons, 1st, because Alexander is allied to the Persians by the marriage of Bubares, a Persian, with Gygæa, Alexander's sister; and 2ndly, because Alexander is connected by hospitality and service with the Athenians. Mardonius hopes in this way to bring over the Athenians to his side (which probably the oracles advised him to do.)

C. 133—134
Mardonius
having con-
sulted all the
oracles send
Alexander o
Macedon to
Athens.

Arriving at Athens, Alexander addresses to the Athenians a speech, in which he strongly advises them to make peace with Mardonius. The Lacedæmonians, hearing of Alexander's mission to Athens, had sent ambassadors thither, who arrive on the same day as Alexander

C. 140—141
His receptio
there.

² This Mys visited Lebadea, and descended to Trophonius. He also visited Abæ in Phocis, and Ismenian Apollo, and Amphiaraus in Thebes; also Apollo Ptous, whose temple is north of the lake Copaïs, near the city Acræphia. At this place the oracle speaks to him in the Carian language.—C. 134, 135.

³ The seventh progenitor of this Alexander was Perdiccas, who acquired the sovereignty of the Macedonians in the following manner. Three brothers, Gauanis, Aëropus, and Perdiccas, fled from Argos to Illyria, and thence into upper Macedonia, and arriving at the town of Lebæa, they hired themselves as servants to the king. The bread which the king's wife set

is admitted to audience, (the Athenians having purposely put off the audience, in expectation of them). These ambassadors address the Athenians, strongly urging them not to join the Medes. The Athenians reply to Alexander, sending a message of defiance to Mardonius: they also reply to the Spartans, who had suspected their attachment to the Grecian cause.

out for Perdiccas always swelling to double its first size, the king considers it a miracle, and commands the young men to leave the country. They demand their wages, and he, pointing to the sun-shine which came down the chimney, declares that he will give them no wages but that. Perdiccas accepts the omen, and traces with his knife the outline of the sun's rays on the floor. The king sends horsemen in pursuit of the brothers, who escape, and take refuge near the gardens of Midas, whence they sally and subdue Macedonia.—C. 137—139.

CALLIOPE.

BOOK IX.

FROM THE REJECTION OF THE PROPOSALS OF MARDONIUS
BY THE ATHENIANS TO THE CAPTURE OF SESTOS.

MARDONIUS, as soon as Alexander returns with the answer of the Athenians, leaves Thessaly and marches rapidly against Athens; C. 1. Mardonius advances again Athens. Thorax of Larissa, (one of the Aleuadæ mentioned at B. vii, 6,) who had joined the escort of Xerxes in his flight, now accompanying Mardonius. The army having reached Bœotia, C. 2. the Thebans endeavour to dissuade Mardonius from advancing, strongly urging him to remain in Bœotia, and by sending money to the chief men in the Grecian states distract Greece, which would thus become an easy prey. C. 3. Mardonius, however, rejects their advice, and He rejects the advice of the Thebans, pushes on to Athens, which he finds deserted, (most of the inhabitants being at Salamis,) and

and takes possession of Athens,

C. 4.
whence he sends an ambassador to Salamis with proposals to the Athenians.

C. 5.
The proposals are rejected.

C. 6.
The reason why the Athenians had evacuated Athens. Ambassadors sent by them to Lacedæmon.

C. 7.

takes possession of it ten months after its first capture by Xerxes. Being at Athens, he sends Murychides to Salamis with the same proposals as he had formerly made through Alexander, hoping that they would now be received more favourably, the whole of Attica being in his power. The overtures of Mardonius being laid before the Athenian council, Lycidas proposes that they shall be received and referred to the commons. For this proposal Lycidas is stoned to death by the mob; and his wife and children meet the same fate at the hands of the women. Murychides is allowed to return without injury. The Athenians had remained at Athens as long as they had any hope of a Peloponnesian force coming to their aid; but at length, seeing the tardiness of the Peloponnesians, they cross over to Salamis, sending at the same time ambassadors to Lacedæmon, to rebuke the Lacedæmonians for not having marched with them to oppose the enemy in Bœotia, and to put them in mind of the offers which Mardonius had made to the Athenians in case they would desert the cause of Greece. At this time the Lacedæmonians are engaged in celebrating the Hyacinthia, and at the same time are employed in raising their wall at the isthmus.

The Athenian ambassadors being arrived at Lacedæmon, bringing with them deputies from

Megara and Plataea, go to the ephori, and lay before them the offers which Mardonius had made to the Athenians, reproaching them with their past misconduct, and urging them to send troops without delay, so that they might meet the barbarian in Attica, and give him battle in the Thriasian plain.

The ephori having heard this message, put off answering it day after day for ten days; the Peloponnesians working all the time earnestly at the wall, which is now nearly completed¹.

C. 8.
The Lacedæmonians put off giving them an answer.

At last, Chileus of Tegea, a man of great influence at Lacedæmon, advises the ephori not to displease the Athenians, and induce them to join Mardonius. The ephori take his advice; and without giving any intimation to the Athenian ambassadors, send off five thousand men (each attended by seven Helots) by night, under the command of Pausanias, the son of Cleombrotus², acting as guardian for

C. 9.
By the advice of Chileus of Tegea, five thousand men are sent to the assistance of the Athenians.

C. 10.

¹ Herodotus thinks that the anxiety of the Lacedæmonians lest the Athenians should join the Mede, when Alexander brought proposals to them, arose from the circumstance of their wall being then in an unfinished state.—C. 8.

² Cleombrotus, the father of Pausanias, had led back the army from the isthmus, being alarmed by an eclipse of the sun, and shortly after had died.—C. 10.

C. 11.

They are followed by six thousand heavy-armed troops.

C. 12.
Mardonius having received intelligence of this from the Argives,

C. 13.
abandons Athens, having first destroyed all the buildings.

Plistarchus, the son of Leonidas. Pausanias associates with him in the command Eurynax, the son of Dorieus³. The next day the ambassadors appear before the ephori, and being ignorant of what had happened, threaten that the Athenians will join the Medes; upon which they are informed of the truth, and proceed as fast as possible to join the troops, taking with them six thousand heavy-armed men, chosen among the Lacedæmonians resident round Sparta. The Argives having got intelligence of this, send the swiftest of their couriers to inform Mardonius of their having been unable to prevent the Spartans from marching, as they had promised to do, and urging him to retire as quickly as possible. On receiving this intimation Mardonius retreats from Attica, having first set fire to Athens, (which he had hitherto spared, in hopes of being able to bring the Athenians to terms,) and destroyed every building in it. His reasons for retreat are these: that the Attic territory was not practicable for cavalry; and that, if defeated, he could only retreat through defiles, where a very small force might cut him off.

³ Dorieus, the son of the first wife of Anaxandrides, king of Lacedæmon.—See B. v, 42, and B. vii, 205.

Whilst on his march, intelligence is brought him that one thousand Lacedæmonians are arrived at Megara. Wishing to intercept them, he enters Megaris, which was the most remote westerly country to which the army under Mardonius advanced. Tidings, however, arriving soon after that the Greeks are assembled at the isthmus, Mardonius marches back again through Decelea, and thence by Sphendale, Tanagra, and Scolus, into the land of the Thebans; where, through urgent necessity, he is compelled to cut down the trees of the Thebans, although a friendly state, in order to erect a rampart for his army, to which he may retire in case of a defeat. His camp lying along the river Asopus, extends from Erythræ to the Platæan territory⁴. Of this camp about ten stades on each side are fortified by a wall. Whilst the Persians are employed thus, Atta-

C. 14.
Mardonius enters Megaris

C. 15.
but hearing that the Greeks are assembled at the isthmus, he marches back again into the Theban territory.

He fortifies his camp.

⁴ Platæa, Hysiaë, and Erythræ are on the right hand side of the Asopus, going down, whereas Mardonius's camp was on the left hand. Herodotus, wishing to give an idea of the extent of Mardonius's camp, and not finding on the left of the Asopus any places that might fix the attention of his readers, has determined it by a reference to the places opposite. Therefore the position of the Persian camp was this: "it began on the Theban side of the Asopus, opposite to Erythræ, extended up the bank of the river about three miles and a half, to the territory of Platæa; stretching in front of Hysiaë, situate on the opposite side of the river."

ginus, a Theban, invites Mardonius and fifty of his officers to a feast; at which a Persian predicts, to one Thersander, an Orchomenian, the total overthrow of the barbarian army.

C. 17, 18.
One thousand
Phocians arrive.
Their treatment.

Soon after Mardonius's arrival at Thebes, one thousand heavy-armed Phoceans, under Harmocydes, join him. Mardonius orders them to take a position by themselves on the plain, and surrounds them with his cavalry, who make as if they would throw their javelins at them. The Phoceans, however, behave with so much resolution, that Mardonius calls off his men, and commends the valour of the

C. 19.
The Peloponnesians join the Athenians at Eleusis, whence they march together to Erythræ, and encamp on Cithæron.

Phoceans. The Peloponnesians having reached the isthmus, encamp there; and as soon as they find that the victims are favourable, proceed to Eleusis, where they are joined by the Athenians. The combined Greek army then arrives at Erythræ in Bœotia, and encamps at

C. 20.

the foot of mount Cithæron. Mardonius, seeing that they do not come down into the plain, sends a detachment of cavalry under Masistius, who charge the Greeks by squadrons. The Megareans being hard pressed, send for relief to the commanders of the combined forces, and are reinforced by a party of three hundred Athenian volunteers under Olympiodorus.

C. 21.
Masistius attacks them,

C. 22.

These take up a station in the van of all the Greeks, having the archers with them. As the

cavalry is charging, the horse of Masistius being struck by an arrow rears and throws its rider, who is slain by the Greeks. A violent dispute takes place for the body, and continues until the arrival of reinforcements to the Greeks, when the barbarians are compelled to fly, leaving the body of Masistius on the field. On their return to the camp they throw the whole army into the greatest grief by relating the death of Masistius, for whom the whole camp mourns. The Greeks place the dead body in a chariot and draw it along the ranks. They then descend from Cithæron, pass near Hysiæ, into the land of Platæa, where they form near the head of the spring Gargaphia, and the precinct of the hero Androcrates. Here a dispute arises between the Tegeans and Athenians as to which nation had the right of heading one of the wings: after many arguments used on both sides the dispute is referred to the Lacedæmonians, who decide it by acclamation in favour of the Athenians.

Both armies having taken their positions, on the second day they offer sacrifice. Tisamenus, the son of Antiochus, performing the sacred rites on the Grecian side⁵. The sacrifices

and is slain.
C. 23.

The barbarians retreat.
C. 24.

Mourning in the Persian camp for Masistius.
C. 25.

The Greeks march into the land of Platæa, and encamp near the fountain Gargaphia.
C. 26—28.

A dispute between the Tegeans and Athenians, which is settled in favour of the latter.

C. 33.
The two armies offer sacrifice.

C. 36.

⁵ It had been foretold to this Tisamenus, who was an Elean, that he should win five great combats: mistaking the meaning of the oracle, he applied himself to the Olympic sports;

C. 37.

are favourable to the Greeks, provided they stand on the defensive, but unfavourable, if they cross the Asopus, and begin battle. The same answer is given to Hegistratus⁶ of Elis, the soothsayer attached to Mardonius. The Greeks in the Persian army have also their soothsayer, Hippomachus, a Leucadian, to whom the same answer is given as to the other sooth-

C. 38.

Tisamenides
sends Mar-
donius to
lead a force to
the defiles of
Cithæron.

but the Lacedæmonians discovering its true meaning, endeavour to prevail on him to be their leader in the wars with the Heraclidæ. This he refused, unless they would grant him the rights of a Spartan citizen; which they declined doing then. But when they were in dread of the Persian invasion, they sent for him and assented. Tisamenus, however, declared that he would no longer be content with those privileges alone, but that his brother Hagias must be admitted to the same rights. The Spartans being greatly in want of him gave up the point, and having admitted him and his brother (the only foreigners ever so admitted) to the rights of Spartan citizens, under his guidance they win five battles, viz. at Platæa, Tegea, the Di-pæan territory, the Isthmus, and Tanagra.—C. 33—35.

In his conduct Tisamenus resembled Melampus, who when the women of Argos were mad, and the citizens implored him to come from Pylus and quiet them, demanded as a reward one half of the kingdom. This being at first refused—and afterwards the request being again made, Melampus refused to come unless they would give one third of the royal power to his brother Bias—which was accordingly done.—C. 34.

⁶ This man had formerly been thrown into prison by the Spartans, and had contrived to escape by cutting off his toes, and so disengaging his foot from its bands. Thence he made his way to Tegea. He was hired by Mardonius at a great price—and eventually was slain by the Lacedæmonians at Zacynthus.—C. 37.

sayers. Neither party being on this account willing to engage, and the Greek army rapidly increasing in numbers, Timogenides, a Theban, after they have been eight days stationed in front of the enemy, advises Mardonius to station a force at the defiles of Cithæron, in order to intercept the Greek reinforcements. Mardonius approves of his advice, and at nightfall sends the cavalry to a pass called by the Bœotians the "three heads," and by the Athenians the "heads of oak." Here the Persians intercept a train of five hundred sumpter beasts bringing the provision to the army, and slay the conductors without mercy. Two more days elapse without either party being willing to begin the engagement, although the Persians and their allies the Thebans, harass the Greeks by marching from their ranks down to the Asopus.

C. 39.
Mardonius follows his advice, and cuts off five hundred sumpter beasts.

C. 40.

Ten days having thus passed, on the eleventh Mardonius and Artabazus have a conference, in which Artabazus advises that the Persian army shall retire to the walls of the Thebans, and remaining quietly there, scatter their gold among the Grecian leaders, and thus bring the war to a close without bloodshed. Mardonius rejects this advice, and recommends an immediate engagement: no one ventures to contradict him, he being

C. 41.
Mardonius confers with Artabazus, whose advice he rejects.

C. 42.

sole commander of the forces. Having therefore summoned the different commanders to his presence, he enquires if they are aware of any oracle which predicts the destruction of the Persians in Greece. All being silent, Mardonius declares that he himself knows that there is an oracle⁷ which fortells that "the Persians, having sacked the temple at Delphi, shall perish;" but that he does not intend to sack Delphi. Having thus spoken, he gives orders that every thing shall be in readiness for the commencement of the engagement at break of day. That night, whilst men are buried in sleep, Alexander of Macedon rides to the Athenian outposts, and demands a conference with their leaders; which being granted, he reveals to them the intention of the Persians to commence the attack in spite of the victims.

C. 43.
and determines to engage on the morrow.

C. 44, 45.
Alexander of Macedon gives information to the Greeks.

C. 46.
Changes in the positions of the Spartans and Athenians in consequence.

This communication being made known to Pausanias, he requests that the Athenians and Spartans may change positions, by which arrangement the Athenians would be opposed to the Medes, whom they had met before at Marathon; and the Spartans would be arranged

⁷ This oracle was framed against the Illyrians and Encheleans, not the Persians. Oracles however predicting the overthrow of the Persians were pronounced by Bacis and by Musæus.—C. 43.

against the Bœotians and Thessalians, with whose mode of fighting they are familiar. This proposition being highly acceptable to the Athenians, the exchange is made; but Mardonius, being informed of it by the Bœotians, makes a corresponding change in his line; which Pausanias perceiving, marches the Spartans back to the right wing; and in like manner Mardonius marches the Persians back to the left. Having thus resumed their original stations, Mardonius sends a herald to the Spartans, challenging them to meet the Persians with an equal number of troops, and to let that combat decide the battle.

C. 47.
Mardonius
sends a chal-
lenge to the
Spartans.

No answer being given, Mardonius, elated with his imaginary victory, sends his cavalry against the Greeks. The horse harass the Greeks by hurling javelins and shooting arrows at them. They also fill in the Gargaphian fountain, which supplied the Greeks with water, and near which the Lacedæmonians are stationed. In consequence of this, the Greeks, who are also in want of provisions, hold a council at the post of Pausanias; and after due deliberation resolve that, if the Persians should pass over that day without giving battle, the Greek force should retire to the island (a tract of land before the town of Plataea, ten stades from the Asopus and the fountain of Garga-

C. 49.
His cavalry
harass the
Greeks.

C. 50.
The Greeks
resolve to re-
tire.

C. 51.

phia, and almost encircled by two streams which descend from Cithæron, and afterwards mingle in one called the Oëroe,) where they might have plenty of water. It is also resolved to decamp at the second watch of the night, and to send half the troops to Cithæron to meet the detachment which had gone for provisions. Accordingly at the hour appointed the majority of the squadrons march away, but instead of going to the place appointed, they retreat to Plataea and take up their position at Heræum, twenty stades distant from Garga-

C. 52.
Most of them
fly by night
to Plataea.

Pausanias and
the Lacedæ-
monians are
detained by
the obstinacy
of Amompha-
retus.

phia. Pausanias seeing this motion, orders the Lacedæmonians to follow: all obey except Amompharetus^s, who refuses to fly before the enemy. Pausanias and Euryanax strive in vain to persuade him; and are at the same time unwilling to abandon him and his company.

C. 54. Whilst they are engaged in this dispute, a messenger arrives from the Athenians to ask of Pausanias what is to be done. He finds the

C. 55. three generals engaged in a violent broil; and is desired by Pausanias to inform the Athenians how matters stand, and to entreat them to draw nearer to the Lacedæmonians, and to act in

^s He was captain of the λόχος of the Pitaneæ. Thucyd. i, 20, asserts that there was no such cohort.

respect to the departure as they themselves should. At daybreak Pausanias gives the signal and marches by the hills, the Tegeans following in the rear. The Athenians meanwhile march in a different direction from the Lacedæmonians, the latter out of fear of the cavalry marching along the slopes and base of Cithæron, the former marching along the plain. Amompharetus, finding himself abandoned, marches his men on slowly to join the main body, which had halted for him at a spot called Argiopijs, near the river Molois, ten stades from their former position.

C. 56.
At length Pausanias marches, the Athenians quitting their position at the same time.

C. 57.
Amompharetus soon follows.

Meanwhile Mardonius whose cavalry, on finding the Greek post deserted, had pushed on after the fugitives, calls Thorax of Larissa, and his brothers Eurypylus and Thrasydeius, and reproaches them with having given him a false account of the valour of the Lacedæmonians. He then leads the Persians in double quick time across the Asopus, directing his pursuit against the Lacedæmonians and Tegeans only, not being able to see the Athenians, who are winding along the plain, and shut out from view by the hills. All the divisions of the barbarian army follow with great clamour.

C. 58.

C. 59.
The battle of Plataea begins 22nd Sept. B. C. 479.

Meanwhile, Pausanias, being closely pressed by the cavalry, sends a horseman to the Athenians to request that they will march to his

C. 60.
Pausanias sends for aid to the Athenians, who are unable to assist them.

- C. 61. relief, or at least send their archers. The Athenians are attacked by the Greeks of the barbarian army as they are marching to relieve the Lacedæmonians, so that they are unable to afford them any assistance. The Lacedæmonians and Tegeans, being thus unassisted, offer sacrifice, and prepare to engage Mardonius; but the omens being unfavourable, and the Persians galling them with their arrows, Pausanias casts a look on the Heræum, and implores the goddess not to deceive their hopes.
- C. 62. Whilst he is making this prayer, the Tegeans advance to meet the barbarians. The victims proving now favourable, the Lacedæmonians advance against the Persians; and the Persians, laying aside their bows, advance to meet them. The Persians fight bravely; but being light armed, and also inexperienced, they fall before the Spartans. Mardonius, mounted on a white horse, and surrounded by one thousand chosen men, is slain by Aimnestus⁹, a Spartan; and his fall is a signal for a general disorder
- C. 63—65. The Lacedæmonians and Tegeans engage the Persians.
Mardonius slain, and the Persian army routed.

⁹ Here, according to the oracle, the price of Leonidas's blood was paid to the Spartans by Mardonius.—C. 64.

He alludes no doubt to the speech of Xerxes to the Spartan herald.—B. viii, C. 114.

This Aimnestus afterwards fell with three hundred men at Stenyclerus, fighting against the Messenians.

and rout of the Persians, who fly in confusion towards their own camp and the wooden wall which they had erected in the territory of Thebes¹. They fly towards their wooden wall

Artabazus, who was already disgusted at the operations of Mardonius, leads out his men (forty thousand in number) as if to join the battle, but seeing the Persians flying he runs as fast as possible towards Phocis, wishing to reach the Hellespont. All the Greeks in the Persian service behave ill, except the Thebans, who fight manfully against the Athenians, and at last retire in good order, leaving three hundred dead on the field, and the Bœotian cavalry, who cover the flight of the Persians². During the pursuit, intelligence reaches the rest of the Greeks who are stationed at the Heræum, that the battle has been fought, and that Pausanias has conquered. On hearing this, the Corinthians take the road across the base of the mountains to the precinct of Ceres, C. 66. Artabazus flies towards Phocis. C. 67, 68. The Bœotians fight bravely for the Persians. C. 69. The Corinthians, Megareans, and

¹ See Chap. xv of this book.—Herodotus remarks that none of the Persians fell within the sacred precinct of Ceres; which he attributes to the displeasure of the goddess on account of their having burnt her temple at Eleusis.—C. 65.

² Herodotus says that all the affairs of the barbarians depended on the Persians, since all the others took to flight because they saw the Persians do so.—C. 68.

Phliasii pursue the Persians. The Megareans and Phliasii are charged by the Theban cavalry and six hundred slain.

C. 70.
The Persians enter their wooden wall, which is scaled, and an immense slaughter takes place.

C. 71.
The most distinguished nations and individuals in each army.

Aristodemus the sole survivor at Thermo-

and the Megareans and Phliasii march along the plain. When the Megareans and Phliasii are drawing near the enemy, the Theban cavalry under Asopodorus charges them, slays six hundred of their number, and drives the rest into the defile of Cithæron. The Persians, having fled to their wooden wall, prepare to defend it. They keep the Lacedæmonians at bay until the arrival of the Athenians, who scale the wall, and make a breach, by which the Greeks pour in. The Tegeans first enter, and plunder the tent of Mardonius. The Persians are panic-struck, and suffer themselves to be butchered without resistance; so that of three hundred thousand men, hardly three thousand (besides the forty thousand who had fled with Artabazus) survived. The total loss of the Spartans is ninety-one; of the Tegeans sixteen; of the Athenians fifty-two.

Among the barbarians, those who most distinguish themselves in the battle of Platæa are the Persian infantry and the cavalry of the Sacæ. As an individual, Mardonius displays the greatest valour. Among the Greeks, the Lacedæmonians (from the circumstance of their having conquered a more formidable enemy than the Athenians or Tegeans had done) are considered the first. Of individuals, the most valiant is Aristodemus, the same man who was



the sole survivor of the slaughter at Thermopylæ, and who, being treated with contempt on that account, is reckless of life, and falls gloriously at Plataea. Next to him are Posidonius, (said by the Spartans to have been superior to Aristodemus, inasmuch as he fought not through desperation but from a sense of honour,) Philocyon, and Amompharetus. All these are honoured, except Aristodemus. Callicrates, the handsomest of the Greeks, is slain by an arrow before the engagement begins, and expresses his regret to Arimnestus at not being able to fight for his country. Of the Athenians, Sophanes of Decelea¹ is the most distinguished².

pylæ, falls at
Plataea.

C. 72.
Callicrates
slain before
battle begins

¹ The Deceleans had in former days distinguished themselves. When Attica was invaded by the Tyndaridæ in search of Helen, the Deceleans, or, as some say, Decelus himself, offended at the behaviour of Theseus, informed them of the whole business, and took them to Aphidnæ, which Titacus, a native of the country, delivered up to the Tyndaridæ. In consequence of this action, certain privileges were granted to the Deceleans by the Spartans, who, subsequently, in the Peloponnesian war, when they invaded the whole of Attica, spared Decelea.—C. 73. See also Thucyd. vii, 19.

² Two stories are told of Sophanes: one that he carried an iron anchor suspended from his girdle by a brass chain, and that he used the anchor to steady himself in a charge; the other, that he bore an anchor as a device on his shield. He performed another brilliant action at Ægina, by slaying Eurybates the Argive in single combat. He was at last slain by the Edonians at Datus, as he was fighting for the gold mines.—C. 74, 75.

C. 76. After the battle, the concubine of Pharan-dates, a Persian, throws herself on the protection of Pausanias, who promises to befriend her, she being a native of Cos, and the daughter of Hegetorides, one of his dearest friends.

C. 77.
The Mantineans and Eleans arrive too late.

The Mantineans arrive too late for the battle, and pursue Artabazus and his army as far as Thessaly, although the Lacedæmonians wish to dissuade them from the pursuit. On their return they banish their leaders. After them the Eleans arrive; and having, like the Mantineans, expressed their sorrow for being too late, they return home and banish their leaders.

C. 78.
Lampon advises Pausanias to insult the body of Mardonius.

C. 79, 80.
The advice rejected with scorn.

One Lampon of Ægina advises Pausanias to insult the body of Mardonius, in revenge for the insults offered by the Persians to Leonidas. This proposal Pausanias indignantly rejects. Having issued a proclamation that no one shall touch the body, he sends the Helots to collect the spoil. They steal a great quantity, which they sell to the Æginetæ; but a vast deal is

C. 81. also brought to Pausanias. A tenth of the spoil is set out for the god at Delphi, a tenth for the god at Olympia, and a tenth for the god at the isthmus: the remainder is divided among the conquerors, Pausanias receiving ten of everything. Pausanias, entering the tent of Mardonius, in which are all the vessels and furniture which Xerxes left behind, orders a

C. 82.
Pausanias makes a feast in the tent of Mardonius.

Spartan meal to be served up, and calling his officers, points out the contrast between the supper and the dishes, and remarks on the folly of Mardonius, who, having such riches, had come to deprive them of their sorry fare.¹

His remark on the occasion.

The corpse of Mardonius is buried privately; Herodotus does not know by whom; perhaps by Dionysophanes, an Ephesian. Many persons have received gifts from Artontes, the son of Mardonius, for having done it. The Greeks, having shared the booty, bury their own dead, each nation separately: the Spartans making three graves, and burying in one the youths, in another the rest of the Spartans, and in the third the Helots. The nations who were not in the engagement raise each an empty mound, for the sake of appearances to future generations. One is raised for the Æginetæ by Cleades, a Platæan, ten years, as it is reported, after the battle. Having buried their dead, the Greeks hold a council, and determine on turning their arms immediately against Thebes, and demanding the surrender of such of the inhabitants as had sided with the Mede, and above all of Timogenides and Attaginus, the chief leaders

C. 84.
The corpse of Mardonius secretly buried.

C. 85.

C. 86.
The Greeks, having buried their dead, march against Thebes, and demand the surrender of all the inhabitants who had sided with the Mede.

¹ A long time after these events, there was found at Platæa a skull without any seam; and a lower and upper jaw with the teeth all of one piece; also a skeleton of a man five cubits high.—C. 83.

of the party ; and they likewise resolve, in case the Thebans refuse to deliver them up, not to retire from the city until they have taken it. Accordingly on the eleventh day from the engagement, they arrive before Thebes and make their demand, which being refused, they ravage the country and batter the wall. On the twentieth day Timogenides voluntarily offers to go to the besiegers and plead his cause before them. His proposal being accepted, the Thebans send a herald to Pausanias to signify their willingness to surrender the men. Attaginus, however, runs away, and his sons being sent to the besiegers, are acquitted by Pausanias of the guilt of Medism ; but the others, including Timogenides, are taken to Corinth by Pausanias (who now disbands the confederate army) and slain there. Meanwhile Artabazus, in his flight from Plataea, arrives in Thessaly, where he informs the inhabitants of the expected arrival of Mardonius in Thessaly, concealing, however, the defeat of the Persians at Plataea. He then proceeds by forced marches into Thrace, and at last reaches Byzantium, after losing on his road many of his troops, who were slain by the Thracians. From Byzantium he crosses over on ship-board into Asia.

C. 87.
Timogenides
and the others
are given up to
Pausanias, and
put to death by
him.

C. 88.

C. 89.
Artabazus
marches to
Thessaly, and
thence marches
to Byzantium,
where he
crosses into
Asia.

C. 90.

A short time before the battle of Plataea the

Samians send three deputies (Lampon, Athenagoras, and Hegesistratus) to Leutychides, the commander of the confederate fleet at Delos, urging him to attack the Persians, and so rescue the Ionians from slavery. The Samians send deputies to Leutychides at Delos.

Leutychides finding on enquiry that the name of the speaker is Hegesistratus, considers it a fortunate omen, and accepts the offers of the Samians, binding them at the same time by oath to be faithful allies to him. C. 91.

He takes Hegesistratus with him on board his ship, and dismisses the other two deputies. The victims appearing, when inspected by Deiphonus⁴, the diviner of the Greeks, to be propitious, they get their ships under way and stand for Samos, where they take their station off Calami, near the Heræum. C. 92. He accepts their proposals and sails to Samos.

The Persians understanding that the Greeks are making towards them, per- C. 96. The Persians hearing of this retire to Mytilene.

⁴ Evenius, the father of this Deiphonus, had been selected to tend some sheep sacred to the sun at Apollonia in the Ionian gulf; sixty of these sheep were destroyed by wolves, upon which the inhabitants put out the eyes of Evenius. Being visited with a curse of barrenness in their land and flocks in consequence of this cruelty, they consulted the oracle, and were ordered to make to Evenius such atonement as he himself might choose. Keeping the oracle secret, they asked him what compensation he required; and gave him at his request certain lands and a residence; and he was immediately inspired by the god with powers of divination. There is a report that Deiphonus was not really the son of Evenius.—C. 93—95.

cale, where
they entrench
themselves.

C. 97.

mit the Phœnician squadron to sail homeward, and get the rest of their fleet under weigh for the continent, in order to be under the protection of the land force which had been left at Mycale by order of Xerxes. The number of this detachment is sixty thousand, under the command of Tigranes. Accordingly they heave anchor; and when they are arrived at the mouth of the Gæson and Scolopois in the territory of Mycale, they haul their ships ashore, and raise a fence round them of wood and stone, driving sharp stakes round the fence.

C. 98.
The Greeks
follow.

Leutychides
addresses the
Ionians.

The Greeks are annoyed at their departure, and at first are in doubt whether they should return home or make for the Hellespont. At last they resolve to do neither, but to bear away for Mycale. On their arrival Leutychides, with the aid of a crier from his ship, exhorts the Ionians to aid the Greeks, imploring them to remember *freedom*, and the watch-word *Hebe*; this he does with precisely the same view as that with which Themistocles acted at Artemisium.—(See B. viii, C. 22.)

C. 99.
The Greeks
form on shore.
The Persians
disarm the Sa-
mians, and
send the Mile-

Leutychides having given this admonition, the Greeks, steering their ships to land, disembark, and form on shore. The Persians, seeing the Greeks preparing for action, and knowing that they had admonished the Ionians,

take away their arms from the Samians (whom they suspect because they had ransomed some Athenian prisoners who had been brought in the fleet from Attica). In the next place, they station the Milesians to guard the roads up to the tops of Mycale, pretending that they despatch them on this service as being best acquainted with the country; but in reality because they wish to keep them at a distance from the camp.

The Greeks, having formed, march towards the barbarians; and as they advance, a rumour is spread among them that the Greeks had fought with and conquered the army of Mardonius in Bœotia. This report inspires the Greeks with fresh courage, and both parties are eager to engage, the prize before them being the Hellespont and the islands⁵. The Athenians and those stationed with them, to the amount of half the army, march along the shore on the level ground—the Lacedæmonians along the ravine and mountain; so that, while the Lacedæmonians are making the circuit, the other wing are already closing with the enemy. The Athenians, and those who support their wing,

sians to guard the passes of Mycale.

C. 100.
A report is spread that Mardonius had been conquered in Bœotia.

C. 101.
The battle of Mycale 22nd Sep. B. C. 480.

C. 102.
The Athenians attack and storm the Persian works.

⁵ It is remarkable that the battles of Mycale and Plataea were fought both on the same day, and in both places the scene of action was near the temple of Eleusinian Ceres.—C. 101.

break down the Persian breastwork; the fortification is stormed, and all the barbarians, who had hitherto stood their ground tolerably well, fly, with the exception of the Persians, who continue to fight with the Greeks who are rushing within the wall. Of the Persian leaders Artayntes and Ithamitres, the naval commanders, fly. Mardontes and Tigranes fall fighting. Still the Persians keep their ground, until the Lacedæmonians coming up complete the rout. Many of the Greeks fall. The Samians and other Ionians do all in their power to assist the Greeks. The Milesians, who had been stationed as guides in the passes of Mycale, guide the fugitives by wrong roads, and leading them back to the enemy, assist in the massacre of them.

The Lacedæmonians coming up complete the rout.
C. 103, 104.

The Samians and other Ionians annoy the barbarians. The Milesians betray the Persians.

C. 105.
The Athenians the bravest nation in the battle.

C. 106.

In this engagement the bravest among the Greeks are the Athenians; and among them the bravest individual is Hermolycus⁶. Next to the Athenians the most valiant are the Corinthians, Trœzenians, and Sicyonians. The Greeks, having slaughtered most of the Persians either in the battle or in their flight, set fire to the wall and the ships, after collecting

⁶ This Hermolycus afterwards fell at Cynus, in the Carystian territory, in an engagement between the Athenians and Carystians, and was buried near Geræstus.—C. 105.

the booty on the beach, and then sail to Samos, The Greeks sail to Samos where a council is held, in which it is debated whether it will not be desirable to transfer the people of Ionia to Greece, and to abandon Ionia to the Persians, since it would be impossible for the Greeks to watch over Ionia for ever. The Peloponnesians propose that the Ionians shall be transferred to those countries of Greece which had sided with the Medes; but this the Athenians resist, on the ground of the Peloponnesians having no right to propose measures relative to the Athenian colonists. In consequence of this opposition, the Peloponnesians give up the point; and the Greeks having taken into their league the Samians, Chians, Lesbians, and the rest of the islanders who had assisted the Greeks in this expedition, they sail for the Hellespont, with the intention of unmooring the bridges, which they expect to find still there.—The few barbarians who had escaped by the heights of Mycale, arrive in safety at Sardis, having met with no remarkable adventure on the road, except that the life of Masistes⁷, the brother of Xerxes, is

and thence towards the Hellespont, to destroy the bridges of Xerxes.
C. 107.
The barbarians who had escaped the slaughter arrive at Sardis

⁷ Whilst Xerxes was at Sardis (where he had remained since his return from Greece) he fell in love with the wife of this Masistes: and in the expectation of obtaining her more easily by these means, he married his own son Darius to her

preserved by Xenagoras of Halicarnassus from the fury of Artayntes, who has drawn his sword on him on account of being charged by him with being as cowardly as a woman. For this service Xenagoras receives from Xerxes the government of Cilicia.

C. 114.
The Peloponnesians finding the bridges destroyed, sail homewards.

Meanwhile the Greeks, having departed from Mycale, anchor first at Lectus, being wind-bound: thence they shape their course towards Abydos, where, finding the bridges already destroyed by the Peloponnesians, tack about with the intention of returning to Greece.

C. 115.
The Athenians besiege Sestos.

The Athenians under Xanthippus remain and besiege Sestos, a very strong place, in which are assembled troops from the various stations in

daughter Artaynta. He then proceeded to Susa, where he fell in love with Artaynta, his son's wife. The amour was discovered by Artaynta appearing in a cloak which Xerxes had given her, and which had been woven by his wife Amestris. Amestris, understanding what had happened, laid the whole blame on the wife of Masistes, Artaynta's mother, whom she got into her power by asking her from Xerxes on the solemn annual feast, when it is not lawful for the king to turn away any petitioner. Xerxes, fearing the result, exhorted Masistes to repudiate his wife, and marry his daughter. Masistes refuses; and returning to his house, found his wife dreadfully mutilated by the command of Amestris. Full of indignation, he consults with his sons, and departs for Bactria, (of which country he was satrap,) intending to raise a rebellion against Xerxes; but the king despatches an army in pursuit of him, who put him, his sons, and all his followers to death.—C. 108—113.

the neighbourhood, under the command of Artayctes⁸, governor of the province. The attack on Sestos being unexpected, the governor is but badly prepared; nevertheless, the Athenian soldiers, the autumn having overtaken them, are anxious to return to their own country; but this the leaders refuse to permit until Sestos is taken, or they are recalled by the commonwealth of Athens.

C. 117.

The garrison, meanwhile, being reduced to such extremities that they are obliged to eat the thongs of their beds, throw open the gates to the Athenians. The Persians, together with Œobazus and Artayctes, run away by night, descending by the back part of the citadel. Œobazus is seized in his flight by the Apsinthian Thracians, and offered up to their native god Plistorus. Artayctes is overtaken a little above Ægos-potami, and after some resistance is taken alive, and conveyed with his son in chains to Sestos. On the road, Artayctes⁹

C. 118.
The garrison surrenders.C. 119.
Œobazus and Artayctes escape; but are afterwards taken and slain.

C. 120.

⁸ Artayctes had obtained leave (by a fraud which he practised on Xerxes) to plunder the tomb of Protesilaus, at Elæus in the Chersonesus. He took the treasures to Sestos, ploughed and grazed the sacred precinct, and whenever he visited Elæus, satisfied his lust with women in the temple itself.—C. 116.

⁹ The grandfather of this Artayctes was Artembares, who advised the Persians to change their barren country for a more favoured region, since they might choose any part of Asia. Cyrus, hearing of this advice, disapproved of it, and remarked

takes occasion, from a prodigy of some dead fish leaping when placed on the coals to be broiled, to propose to Xanthippus that he would release him, on condition of his giving two hundred talents to the Athenians as ransom, and dedicating one hundred to the god, as a satisfaction for his having plundered the tomb of Protesilaus. Xanthippus refuses the offer, and at the request of the Eleans crucifies Artayctes, and stones his son to death before his eyes. Having done this, the Athenians sail back to Greece, taking with them various treasures, and among other things the rigging of the bridges, which they intend to dedicate in the temple. Nothing more is done this year.

C. 121.
The Athenians
return home.

on the effeminate condition of the inhabitants of fertile countries. This observation of Cyrus determined the Persians to remain where they were.—C. 122.

THE END.

QUESTIONS

ON

HERODOTUS.

CLIO.

WITH what view does Herodotus write his history?—1.*

What two accounts does Herodotus give of the origin of hostilities between the Greeks and barbarians?—1—5.

Who according to the Persian account were B.C. 1687. the first aggressors?—1.

Of what act of injustice were they guilty?

Where was the Erythrean sea?

*** The figures at the end of the questions denote the chapters in which they occur.**

B.C. 1582. Did the Greeks retaliate?—2—8.

B.C. 1349. What was the next act of injustice?

B.C. 1290. Did the Asiatics retaliate on the Greeks?—3.

B.C. 1270. From what period do the Persians date the commencement of hostilities between the Greeks and the people of Asia?—4, 5.

In what respects does the Phœnician account differ from the Persian?—5.

Does Herodotus accurately investigate these two accounts?—5.

B.C. 560. What Asiatic prince was it who first palpably injured the Greeks?—6.

What nations did he subdue, and whom did he make his friends?

What was the extent of his dominions?

Whose descendants were the first kings of Lydia?—7.

Did the kingly power remain in that family?

B.C. 1221 Who was the first and who the last prince of
B.C. 716. ^{to} the Heraclidæ?

How did the Mermnadæ obtain the empire of Lydia to the exclusion of the Heraclidæ?—8—13.

What oracle was there respecting the Mermnadæ?—13.

What is related of Midas, and how comes Herodotus to allude to him?—14.

Did Gyges distinguish himself after he came to the throne? B.C. 716
to B.C. 678.

By whom was he succeeded?—15. B.C. 678

What occurred during his reign? B.C. 629.

Who was his successor?—16. B.C. 629

Who succeeded Sadyattes? B.C. 617.

With what different people did he carry on war?—17. B.C. 617
to B.C. 560.

How did he annoy the Milesians?—18.

How many years was he engaged in this sort of warfare?

To what did the oracle attribute a sickness which attacked him during this war?—19.

Who was at this time tyrant of Miletus?—20.

What finally induced Alyattes to relinquish the war with the Milesians?—21, 22.

Who is said to have suggested this stratagem to Thrasybulus?—20.

“ Who was Periander? ”—23.

“ Who was Arion, and of what place was he a native? ”

“ In what countries had he acquired considerable wealth by his musical talents? —24.

“ What befell him on his return to Corinth? ”

“ How was he saved? ”

“ Does Herodotus make mention of any work of art commemorative of this circumstance? ”

B.C. 560. By whom was Alyattes succeeded?—26.

On what people did he first commence hostilities?

How and by whom was he dissuaded from attacking the islanders?—27.

Enumerate the various nations which composed the empire of Cræsus.—28.

What illustrious philosopher visited Sardis during the reign of Cræsus?—29.

What reason is assigned for his absenting himself from his country?

Had he visited any other court previously to his coming to Sardis?—30.

Give an account of his interview with Cræsus.

Whom did Solon consider the most happy of men, and on what account?

Whom did he consider in the second place to deserve the appellation of happy?—31.

Why did he not consider Cræsus worthy of that distinction?—32, 33.

What did Solon say was necessary to be considered before we could pronounce a man happy?

What is related of the two sons of Cræsus?—34.

What alarming dream had Cræsus?

Did he take any precautions to prevent such a disaster?

Who was Adrastus, and what is related of him?—35.

What was the purport of the message from the Mysians to Cræsus?—36.

Was Cræsus willing to send his son to assist them?—37—40.

How was he at length persuaded?

To whose care did Cræsus intrust his son?—41, 42.

Did any accident befall Atys?—43.

What became of Adrastus?—44, 45.

How was Crœsus awakened from his despondency on account of his son's death?—46.

What oracles did Crœsus consult respecting the expediency of making war with Cyrus?—47.

Describe the geographical situation of those places.

What means did he take to ascertain what oracles were capable of advising him?—47—49.

Which two returned a true answer?

Enumerate the presents which Crœsus sent to both.—50—52.

What answer was returned to him respecting the war with Cyrus?—53.

What privileges were granted by the Delphians to Crœsus in return for his presents?—54.

What other response was there which induced him to undertake the war?—55.

To what people did Crœsus send to make an alliance?—56.

“ By what appellations were the two rival people of Greece in early times designated?”
—56.

“ From which were the Lacedæmonians descended ?

“ Trace the wanderings of the Dorians.”

“ Of what origin were the Athenians ?”

“ What does Herodotus say respecting the Pelasgic language ?—57, 58.

“ Under what government was Athens at this time ?”—59.

“ Who was Pisistratus ?”

“ What prodigy was observed by his father at the Olympic games ?”

“ What interpretation was put upon that prodigy ?”

“ What two factions existed in Athens at this time, and who was the leader of each ?”

“ What third faction was there of which Pisistratus took the lead ?”

“ How did Pisistratus obtain the supreme power ?”

“ Was he firmly established in the tyranny ?”

“ By what means did he obtain the supreme power the second time ?”—60.

“ By whom and for what cause was he again expelled ?”—61.

“ How and by whose assistance does he finally establish himself ?”—61—63.

“ By what oracle was he encouraged to make another attempt on Athens ?”—62.

“ Were there any important acts by which he distinguished himself ?”—64.

“ With what people had the Lacedæmonians been from time to time at war ?”—65.

“ What had been their success ?”

B.C. 884. “ From what period does Herodotus date the aggrandizement of the Lacedæmonians ?”

“ Who was Lycurgus, and what is related of him ?”—65.

“ Was he king of Sparta ?”

“ How then was he enabled to effect such a change in the constitution of his country ?”

“ From what country is he said to have brought his laws ?”

“ What institutions and improvements does Herodotus say were made by him ?”

“ What answer did the oracle make to the Lacedæmonians when they sent to consult about the conquest of Arcadia ?”—66.

“ How were they deceived by the oracle ?”

“ What were they commanded to do in order to ensure success ?”—67.

“ How, by whom, and where, were his bones discovered ?”—67, 68.

“ Who were the *Ἀγαθοεργοί* ?”—67.

“ What were the dimensions of Orestes’ coffin ?”

“ Were the Spartans after this victorious ?”

Did the Lacedæmonians accede to the proposed terms of confederacy ?

What was the fate of a brazen vessel which they sent to Cræsus ?—70.

What was the advice which Sardanis a Lydian gave to Cræsus ?—71.

What were his reasons for keeping peace with Persia ?

Describe the course of the river Halys.—72.

Upon what plea did Cræsus make war with Cyrus?—73.

“How was Cræsus related to Astyages?”—73.

B.C. 590 “What caused the war between the Medes
to
B.C. 585. and Lydians?”—74.

“What put an end to it?”

“Had this phenomenon been foretold?”

How did Cræsus cross the Halys?—75.

What was the result of the first battle?—76.

Of what kind of troops was the army of Cræsus composed?—77.

To what countries did he send for supplies and men?

What prodigy happened at this time in the suburbs of Sarbis?—78.

What plan of operations did Cyrus pursue, and what induced him so to do?”—79.

Under what disadvantage did the Lydian cavalry fight?

By what stratagem did Cyrus gain the victory?—80.

Do the Lydians appear to have fought bravely?—80.

What did Crœsus as soon as he was besieged?—81.

What prevented the Lacedæmonians from hastening immediately to his assistance?—82.

“Where was Thyrea?”—82.

“How did the Argives and Lacedæmonians agree the dispute should be settled?”

“What was the result of this battle?”

“Upon what grounds did both assert their right to the land?”

“What change as to their personal appearance did the Lacedæmonians and Argives make at this time?”

How was Sardis taken?—83, 84.

What answer did the oracle make to Crœsus respecting his son that was dumb?—85.

How were the words of the oracle verified?

What did Cyrus command should be done with Crœsus?—86.

What was Crœsus's conduct on this occasion?

How was he saved from being burnt?—87.

What advice did Crœsus give Cyrus when the army was plundering the city?—88, 89.

What request did Crœsus make to Cyrus?—90.

What answer did the oracle make?—91.

“ Who was Pantaleon ?”—92.

“ What became of him and his wealth ?”

“ For what was Lydia remarkable ?”—93.

“ Give a description of the tomb of Alyattes, and the manner in which it was constructed.”

“ What does Herodotus say respecting the customs of the Lydians ?”—94.

“ What inventions does he attribute to them ?”

“ To what circumstance does he attribute this invention ?”

“ Who was Tyrrhenus, and what is related of him ?”

“ For how many years did the family of the Mermnadæ reign in Lydia ?”

“ For how many years did the Assyrian empire last ?”—95.

From B.C.
1231 to
B.C. 711.

“ What nation first shook off the Assyrian yoke ?”

“ Who was the first king of the Medes ?”— B.C. 700.
96, 97.

“ How did he first raise himself to distinction ?”

“ What city did he build ?”—98.

“ Give a description of it.”

“ In what manner did he administer justice after he had built that city ?”—99, 100.

Enumerate the different tribes of Medes.—
101.

“ Who succeeded Deioces ?”—102.

B.C. 647.

“ What addition did he make to the Median empire ?”

“ In marching against what nation was he slain ?”

B.C. 625. “ To whom did the crown descend at his death ?”—103.

“ Against what place did he direct his arms ?”

“ How was he prevented from taking it ?”

From B.C. 624 to B.C. 596. “ How long did these people continue masters of Asia ?”—104—106.

“ Did they endeavour to extend their dominion still farther ?”—105.

“ Who marched with an army against them ?”

“ What befell the Scythians in Syria of Palestine ?”

“ What province of the Assyrian empire was not reduced under the power of the Medes by Cyaxares ?”

B.C. 585. “ What was the name of Cyaxares’ son who reigned after his death ?”—107.

“ Who was Mandane ?”

“ Whom did she marry, and what was the character of her husband ?”

“What were Astyages’ dreams, and what were they interpreted to portend?”—107, 108.

“What were Astyages’ commands respecting the infant son of Mandane?”

“To whom were these directions given?”

“In what manner did he execute them?”—109—113.

“How was the child preserved?”

“What is related of him when he was ten years old?”—114.

“Who was Artembares?”

“Did the king attend to his complaint?”—115.

“How does he discover who Cyrus is?”—116.

“What excuse does Harpagus make for his disobedience of the king’s commands?”—117.

“How does Astyages punish Harpagus?”—118, 119.

“What is Harpagus’s conduct on this occasion?”

“Give an account of the interview between Astyages and the magi who were sent for to interpret his dreams.”—120.

“ What becomes of Cyrus ?”—121.

“ What report prevailed concerning his foster-mother ?”—122.

“ How does Harpagus communicate to Cyrus his wish to effect a revolution ?”—123, 124.

“ What stratagem does Cyrus employ to seduce the Persians to revolt ?”—125, 126.

“ Enumerate the Persian tribes, and state the character of each.”

“ Whom did Astyages appoint to command the army against Cyrus ?”—127.

“ What was the issue of the battle ?”

“ How did Astyages treat the interpreters of dreams, who had advised him to banish Cyrus ?”—128.

“ What was the issue of the second engagement ?”

“ What two epithets did Astyages bestow on Harpagus for the part he had taken, and what reasons did he give to show that he was deserving of them ?”—129.

“ How many years did the Median dynasty last ?”—130.

“ Mention the peculiarities in the religious observances of the Persians.”—131, 132.

“ What days do they particularly celebrate ?”
—133.

“ What is their character as to temperance and continence ?”

“ What times do they select for consultation, and the deciding on the expediency of any measure ?”

“ What are their usual modes of salutation ?”
—134.

“ What is their opinion of themselves ?”

“ What do they consider the greatest virtue ?”—136.

“ Which virtue holds the next place ?”

“ In what manner do they educate their children ?”

“ What crime do they consider impossible ?”
—137.

“ Of what crimes have they the greatest abhorrence ?”—138.

“ What is there remarkable in the termination of all Persian names ?”—139.

“ What do their bodies undergo previous to burial ?”—140.

What answer did Cyrus make to the Ionians who proffered their allegiance ?—141.

Who were the people with whom alone he had made peace on equal terms ?

What measures did the Ionians in general adopt ?

“ How many cities in Asia Minor are occupied by the Ionians ?”—142.

“ How many dialects do they make use of ?”

“ Does Herodotus think that the islanders had much to dread from the Persians ?”—143 and 151.

“ What was the Panionium ?”

“ What people were excluded from it ?”

“ What other instance of a similar exclusion does Herodotus mention ?”—144.

“ Whom did the Ionians imitate in dividing themselves into twelve cities ?”—145.

“ Enumerate those twelve towns of Achaia.”

“ With what other Greek nations had these Ionians mixed ?”—146.

“ Were the descendants of the Athenian Ionians pure ?”—147.

“ What is the name of their chief festival ?”

“ What people do not join in it ?”

“ What festival was celebrated at Mycale ?”—148.

“ What towns are occupied by the Æolians ?”—149.

“ What town had been taken from them, by whom, and in what manner ?”—150.

“ What towns in the islands belonged to them ?”—151.

What answer did the Spartans make to the Ionian ambassadors who requested their assistance ?—152.

What observations did Cyrus make upon the threats he received from the Spartans ?—153.

Against what people did Cyrus propose to march in person ?

Who in the mean time seduced the Ionians to revolt ?—154.

How did Crœsus advise him to treat the Lydians ?—155.

What general did Cyrus send against them?
—156.

What became of Pactyas?—157.

What did the Cumæans do with him?—158.

Who was Aristodicus, and what is related of him?—159.

What people at last surrendered Pactyas to the Persians?—160.

Does Mazares reduce Ionia again to subjection?—161.

Who succeeds him in the command?—162.

On whom does Harpagus first commence hostilities?

“ In what had this people shown an enterprising spirit?”—163.

“ What kind of ships did they make use of?”

“ Who was Arganthonius, and what is related of him?”

Did the Phocæans agree to Harpagus's terms?
—164.

Where did they determine to seek refuge, and in what solemn way did they declare that they never would return to their country?—165.

Did they keep their oaths?

“How long did they remain in Corsica, and what caused them to leave that island?”—166.

“To what place did they retire?”

“What do you mean by a Cadmæan victory?”

“How did the Carthaginians and Tyrrhenians treat their captives, and what plague was inflicted on them in consequence?”—167.

What other people left their homes?—168.

What advice had Thales given the Ionians previous to their subjugation?—170.

In what way did Bias recommend them to secure their liberties?

“What were the Carians originally called, to whom were they anciently subject, what inventions are ascribed to them, what account do they give of their origin, and how does the Cretan account differ from theirs?”—171.

“What are the peculiarities of the Carians?”—172.

“From what country did the Lycians originally come, whence did they derive their name, and what peculiar customs have they?”—173.

Enumerate the other people of Asia Minor that were reduced by Harpagus.—174—177.

By what miracle were the Pedasii forewarned of their approaching misfortunes?—175.

“ Give an accurate description of Babylon, the way in which it was fortified, and of the most distinguished edifices in that city.”—178
183.

“ Among the sovereigns of Babylon, what two queens are mentioned ?”—184.

From B.C. 747 to B.C. 733. “ What great work did Semiramis cause to be done ?”

From B.C. 604 to B.C. 561. “ In what way did Nitocris provide for the security of Babylon ?”—185, 186.

“ What other singular act is related of her ?”—187.

“ By whom was it afterwards opened, and what was found within ?”

In whose reign did Cyrus make war on Babylon?—188.

What is that king called in Scripture ?

What delayed Cyrus on his march against Babylon?—188.

B.C. 536. How did Cyrus take Babylon?—190, 191.

“ How does Herodotus show the importance of the Babylonian satrapy ? ”—192.

“ How are the Babylonian lands irrigated ? ”—193.

“ What is there peculiar in the construction of the boats which navigate the Euphrates ? ”—194.

“ What peculiar customs have the Babylonians as to their dress, respecting marriages, and the treatment of the sick ? ”—195—200.

Against what people does Cyrus next direct his arms ?—201.

Where does this nation dwell, and of what origin is it ?

“ Describe the course of the Araxes. ”—202.

“ On what food do the inhabitants of those parts live, what kind of clothes do they wear, and what deity do they worship ? ”—203.

What reasons does Herodotus give for Cyrus's wish to conquer the Massagetæ ?—204.

Who was the queen of that people, and what proposal did Cyrus make to her ?—205.

What proposal did Tomyris make to Cyrus ?—206.

What was Cræsus's advice to Cyrus ?—207.

On what course did Cyrus decide ?—208.

What dream of Cyrus's is related ?—209, 210.

What stratagem did Cyrus employ to conquer the Massagetæ ?—211.

What became of Spargapises ?—213.

What was the issue of the second engagement, and what threat did Tomyris fulfil ?—212 and 214.

What metals are chiefly used by the Massagetæ, and on what food do they live ?—215.

What are their customs respecting marriage, how do they treat their old men, and what deity do they worship ?—216.

EUTERPE.

WHO succeeded Cyrus as king, and against B.C. 530. what people did he undertake an expedition?

—1.

What opinion did the Egyptians hold as to the antiquity of their nation?—2.

What method did Psammetichus adopt to ascertain that point, and what was the result of his experiment?

From whom did Herodotus obtain his information respecting Egypt?—3.

What three inventions does he attribute to them?—4.

Who was the first king of Thebes?

What was the condition of Egypt downwards from the lake Mœris in his time, and how does Herodotus prove this fact?—5.

What is the breadth of Egypt at the sea, and at the upper part?—6.

What is its length to Heliopolis, the distance from Heliopolis to Thebes, and from Thebes to Elephantina?—7 and 9.

How is Egypt bounded?—8.

Which is the most fertile part of Egypt?

What is Herodotus's opinion respecting the Delta?—10.

What other parts of the world does he mention as similar to it, and what natural appearances in the country are a confirmation of his opinion?—11, 12.

How high did the tide rise in the time of Mœris?—13.

How do the people of Memphis sow and gather in their corn?—14.

What is the opinion of the Ionians respecting the extent of the country of Egypt, how is it refuted by Herodotus, and how is his opinion confirmed by the oracle of Jupiter Ammon?—15—18.

When does the Nile begin to overflow, and how long does the inundation last?—19.

What different ways for accounting for this phenomenon does Herodotus say have been proposed, and how does he refute them?—20—23.

What is his own opinion, and how does he illustrate it?—24—27.

What is his account of the source of the Nile, and whence did he derive his information on that point?—28.

Is Herodotus's description of the course of the Nile derived from actual observation, or from the enquiries he made?

Trace the course of the Nile as detailed by him.—29.

Where is Meroe?

How did the Ethiopians become civilized?—30.

Who were the Automoli, and what is related of them?

Is the course of the Nile navigable throughout?—31.

What information did Herodotus obtain from some Cyrenians who went to Etearchus king of the Ammonians?—32.

What is his opinion respecting that river, and how does he illustrate it?—33, 34.

In what respects do the customs of the Egyptians widely differ from those of other nations?—35—37.

What is the chief article of food with them, and from what things do they abstain?

How do they show their great regard for cleanliness?

What is the dress of the priests?

To whom do they sacrifice bulls?—38.

Give an account of the ceremony of selecting a victim, and of offering sacrifice to that deity.—39.

What becomes of the head of the victim?

Who is the chief deity of the Egyptians, and with what ceremonies do they observe the festival in honour of that deity?—40.

To whom are cows considered sacred?—41.

How do the Egyptians dispose of the carcasses of those bulls and cows which happen to die?

What victims are used by the people of Thebes, and what by the Mendesians?—42.

What legend of Jupiter does Herodotus relate?

For what reasons does Herodotus think that the Grecian Hercules was derived from Egypt?—43, 44.

What idle story do the Greeks relate of Hercules when in Egypt, and how does Herodotus refute it?—45.

Why do not the Mendesians sacrifice goats?—46.

What is the form of the statues of Pan?

On what occasion do the Egyptians sacrifice swine?—47, 48.

By whom, and from whence, were the Dionysian ceremonies introduced into Egypt?—49.

Whence did the Greeks chiefly derive the names of their deities?—50.

Whence did they obtain the name of Neptune?

From whom did they learn to make statues of Mercury of a peculiar form?—51.

Who were the Pelasgi?

How many years prior to Herodotus did Homer and Hesiod live?

What does Herodotus say of their Theogony?—52, 53.

What accounts are given of the origin of the oracles of Dodona and Ammon?—54, 55.

What is Herodotus's opinion as to their origin?—56, 57.

What is the Greek name for Isis?—59.

In honour of what deities are the festivals at Bubastis, Busiris, Sais, Heliopolis, Butus, and Papremis respectively held; and what are the ceremonies observed by the Egyptians at those festivals?—59—64.

How do the Egyptians show their reverence for animals?—65—67.

How does Herodotus account for the Egyptians not being overrun with cats?—66.

What is his description of the crocodile, and in what manner are those animals caught?—68 and 70.

Where are they held sacred?—69.

What other animals are held sacred by the Egyptians?—71, 72.

What story is related of the phoenix?—73.

What kind of bird is the ibis, and for what services are the Egyptians indebted to it?—74—76.

How do the Egyptians manifest their particular care respecting their health and apparel?—77.

What are their chief articles of food?

What custom have they to promote conviviality at their feasts?—78.

What music have the Egyptians similar to the Greeks, in what do they resemble the Spartans, and in what those initiated in the rites of Orpheus and Bacchus?—79—81.

What does Herodotus say of the astrology and divination of the Egyptians?—82, 83.

How do they educate physicians?—84.

In what manner do they lament the dead?—85.

Give an account of the three different modes of embalming used by the Egyptians.—86—90.

Describe the temple of Perseus, and give an account of the honours paid to, and the legend told of, that hero.—91.

Describe the manners of the Egyptians who inhabit the marshes.—92.

How do you account for the heads of the fish in Egypt being bruised?—93.

From what do the Egyptians make oil?—94.

How do they defend themselves from the musquitos?—95.

How do they navigate the Nile, by what name do they call their vessels, and of what are they made?—96.

What appearance does Egypt present when inundated by the Nile?—97.

From B.C. 2235 to B.C. 2173. Who was the first king of Egypt?—99.

How many kings were there between him and Sesostris, and were they all Egyptians?—100, 101.

What queen of Egypt does Herodotus mention, and what does he relate of her?—100.

From B.C. 1416 to B.C. 1357. How far did Sesostris extend his conquests, and how do you prove that?—102—105.

What monuments of his victories did Sesostris leave in the countries he overran, and were there any standing in the time of Herodotus?—106.

To what danger was he exposed on his return to Egypt, and how did he escape?—107.

What punishment did he inflict on the conspirators?—108.

To what do you attribute the invention of geometry?—109.

Why did the priest of Vulcan refuse to place the statue of Darius before that of Sesostris?—110.

By whom was Sesostris succeeded, and what absurd story is told of him?—111.

From B.C.
1357 to
B.C. 1291.

In whose reign are Paris and Helen said to have come to Egypt, how were they treated by that king, and how does Herodotus prove that they were actually driven on the coast of Egypt¹?—112—117.

From B.C.
1291 to
B.C. 1237.

What is the Egyptian account of the Trojan war?—118, 119.

How does Herodotus attempt to prove that Helen never was at Troy?—120.

How was the treasury of Rhampsinitus robbed?

From B.C.
1237 to
B.C. 1182.

Give an account of the artifices by which the thief from time to time escaped detection, and the reward which he afterward received from the king for his ingenuity.—121.

What religious ceremony was instituted in the reign of Rhampsinitus, and to what did it owe its origin?—122.

What are the opinions of the Egyptians respecting the human soul?—123.

¹ See Homer, *Iliad* vi, 289; *Odyssey* vi, 227, 351.

From B.C. 1182 to B.C. 1132. In whose reign was the first pyramid built, and what was the character of that prince?—124.

What were the dimensions of this pyramid, how many men were employed in building it, whence were the materials procured, in what manner was it built, how long did it take building, and from what may we be enabled to judge of the expense?—125, 126.

Chephur
from B.C.
1132 to
B.C. 1076.

What other kings built pyramids?—127, 128.

From B.C.
1076 to
B.C. 1056.

What was the character of Mycerinus, and in what manner did he honour his daughter after her death?—129—132.

What is farther related of Mycerinus?—133.

Who was Rhodopis, and how comes Herodotus to make mention of her?—134, 135.

From B.C.
1056 to
B.C. 1006.

Who succeeded Mycerinus, and what did he do?—136.

From B.C.
1006 to
B.C. 1004.

By whom was Anysis deposed, and where did he seek refuge?—137—140.

Sethon
from B.C.
715 to
B.C. 671.

Who invaded Egypt during the reign of Sethon, and how were the enemy repulsed?—141.

How many years do the Egyptians compute between Menes and Sethon?—142.

What absurd genealogy did Herodotus meet with at Thebes?—143.

What is meant by the word *Piromis*?

What account do the Egyptians give of their deities, and what three orders are mentioned by them?—144—146.

What change took place in the political constitution of Egypt after Sethon?—147.

By whom was the Labyrinth built?—148.

Give an accurate description of this splendid structure, and also of the lake Mœris.—149, 150.

How came Egypt again to be reduced under the sovereignty of one king?—151—153.

From what arose the intercourse between Greece and Egypt?—154.

Give a description of the oracle and temple of Latona.—155, 156.

How many years was Psammetichus employed in the siege of Azotus?—157.

What great work did Necos undertake?—158, 159.

What large city did he capture?

Psamme-
tichus
reigned
from B.C.
671 to
B.C. 617.
Necos
reigned
from B.C.
617 to
B.C. 601.

Psammis
reigned
from B.C.
601 to
B.C. 595.

On what business did some ambassadors from Elis come to Psammis king of Egypt, and what was his advice to them?—160.

Apries
reigned
from B.C.
595 to
B.C. 570.

During how many years of his reign was Apries prosperous?—161.

What was the beginning of his misfortunes?—162, 163.

Who was Patarbemis, and what is related of him?

Into how many castes are the Egyptians divided?—164—168.

Which of the castes are held most in repute, and which are most despised?

What was the result of the battle between Apries and Amasis?—169—171.

What became of Apries?

Amasis
reigned
from B.C.
570 to
B.C. 525.

By what device did Amasis procure respect from his subjects?—172.

In what way did he employ his time?—173.

What is said to have been his character before he came to the throne?—174.

Give an account of the principal acts of his reign.—175—177.

What was his general behaviour toward the Greeks?—178—180.

What particular acts of generosity of his toward the Greeks does Herodotus mention ?
—182.

What large island did he conquer ?—182.

Had that island ever been conquered before ?

THALIA.

B.C. 525. WHAT reason does Herodotus give for Cambyses' making war against Amasis?—1, 2.

**What other reasons are given for this war?
—3.**

**Who was Phanes, and what is related of him?
—4.**

What information and advice did he give to Cambyses?

To what different people did the line of coast between Phœnicia and Egypt belong?—5.

**How was Egypt anciently supplied with wine?
—6.**

What became of the earthen ware in which it was conveyed thither?

What success had Cambyses in his negotiation with the king of the Arabians?—7.

What is the general character of the Arabians?—8.

What ceremonies do they observe in taking an oath?

In what way did they facilitate Cambyses' march into Egypt?—9.

What other less probable account does Herodotus give of the manner in which the Persians were supplied with water?

Who succeeded Amasis in the kingdom?— B.C. 525.
10.

What prodigy happened at Thebes during his reign?

What horrid act did the Greek allies of the Egyptians commit to show their abhorrence of the treachery of Phanes?—11.

What was the issue of the battle between the Persians and Egyptians?

What remarkable difference did Herodotus observe between the skulls of the Persians and Egyptians?—12.

How did he account for it?

In what place were the Egyptians besieged after the battle, and what became of them?—
13.

What anecdote is told of Psammenitus when he beheld the misfortunes of his family and countrymen?—14.

How did the Persians show the high respect they naturally entertain for the sons of kings, when they conquered Egypt?—15.

What finally became of Psammenitus?

What outrage was Cambyzes guilty of at Sais?—16.

What three expeditions did Cambyzes propose to undertake after the subjugation of Egypt?—17.

Describe the table of the sun.—18.

How came he to abandon the expedition against Carthage?

For what purpose were spies sent to the Ethiopians?—20.

What presents did they take with them?—21.

What answer did that people send to Cambyzes?—21.

What observations were made upon each by the Ethiopians?—22.

What singular properties is a fountain among the Macrobian said to possess?—23.

To what age do that people generally live ?

What other curiosities did the ambassadors of Cambyses observe among the Macrobiani ?

How do they bury their dead ?—24.

What was the result of Cambyses' expeditions against the Ethiopians and Ammonians ?—25, 26.

By what distinguishing marks is Apis known from other calves ?—28.

How is he honoured by the Egyptians when he appears among them ?—27.

How were he and the Egyptians treated by Cambyses during one of these festivals ?—27 and 29.

What horrid crimes does Herodotus say Cambyses was guilty of ?—30, 31.

How did the Persian judges interpret the laws to gratify Cambyses, when he consulted them about marrying his sister ?—31.

What different reasons are assigned for the murder of Cambyses' wife ?—32.

Under what disease did Cambyses labour ?—33.

What flattering compliment did Cræsus pay Cambyses when he was told that he was inferior to his father Cyrus ?—34.

What cruel treatment did Perexaspes receive from Cambyses ?—35.

On what account was he guilty of that act of cruelty ?

In what way did Croesus offend Cambyses ?—36.

How did he behave towards him in consequence ?

What became of Croesus ?

What was the conduct of Cambyses when he found that he was alive ?

What are Herodotus's reasons for thinking that Cambyses was mad ?—37, 38.

By what anecdote does he show the truth of the proverb, " Custom is the king of all ?"

What war was going on in Greece whilst Cambyses was in Egypt ?—39.

" Who was Polycrates ?"

" What communication did he receive from Amasis ?"—40.

" What did he in consequence ?"—41.

" Did his good fortune still continue ?"—42.

" What was the conduct of Amasis in consequence of this event ?"—43.

“ Of whom did Polycrates request assistance B.C. 526. against the Lacedæmonians ?”—44.

“ What had he done with some Samians that were suspected of treason ?”

“ What became of these exiles ?”

“ How were they received at Sparta ?”—45, 46.

“ What two reasons are given for the war between Sparta and Samos ?”—47.

“ On what ground did the Corinthians aid the Spartans in this war ?”—48, 49.

“ Where were these boys taken from ?”

“ By whom were they sent to Persia ?”

“ Who was Periander ?”—50.

“ What act of domestic cruelty was he guilty of ?”

“ What family had he ?”

“ Who was Procles ?”

“ Whence originated the disrespect which Periander’s youngest son showed to his father ?”—51.

“ What severe punishment did Periander inflict on him ?”—52.

“ How did he behave to his father afterwards ? ”

“ What prevented Periander’s taking up his residence at Corcyra ? ”—53.

“ How did the Lacedæmonian expedition against Samos succeed ? ”—54—56.

“ What remarkable oracle had been given to the Siphnians, and how was it fulfilled ? ”—57, 58.

“ What became of the Samians at last ? ”—59.

“ What ancient enmity had the Æginetæ against the Samians ? ”

“ For what three great works of art is Samos celebrated ? ”—60.

“ Give a description of each.”

Give an account of the revolt of the Magi.—61—63.

How was Cambyses made acquainted with it?

What dream had Cambyses ?—64.

Where was he at the time?

What was the cause of the death of Cambyses?

What was his conduct on his death bed ?—65, 66.

How long did Smerdis the Mage reign ?—67.

How was it discovered that he was not the son of Cyrus ?—68, 69.

What were the names of the seven who conspired against the Mage?—70.

How came Darius to be one of them?

How did he procure that the enterprise should be performed without delay?—71.

In what manner did he propose it should be performed?—72.

What observations did Gobryas make on this occasion?—73.

What was the last noble action of Prexaspes?—74, 75.

Give an account of the manner in which the Magi were put to death.—76—79.

What feast do the Persians observe in commemoration of this event?

Give an accurate account of the debate which took place between the conspirators respecting the form of government they should establish.—80.

Which of the seven proposed a democracy?

What arguments did he make use of to show the expediency of such a form?

Who recommended an aristocracy?—81.

What were his arguments in favour of that form?

30. What was the establishment of a new
order of things? — 31

31. How did we show the expediency of a new
order of things? — 32

32. What regulations did the Government make for the
new order of things? — 33

33. What other regulations were made among
the people? — 34

34. What was the result of the new order of things? — 35

35. What was the result of the new order of things?
in the end? — 36

36. What was the result of the new order of things?
in the end? — 37

37. What was the result of the new order of things?
in the end? — 38

38. What was the result of the new order of things?
in the end? — 39

39. What was the result of the new order of things?
in the end? — 40

40. What was the result of the new order of things?
in the end? — 41

41. What was the result of the new order of things?
in the end? — 42

“ In what treasures does Arabia abound ?”—
107.

“ How do the Arabians procure frankincense ?”

“ What observation does Herodotus make respecting the comparative fecundity of different animals ?”—108, 109.

“ What induced him to make that observation ?”

“ How do they procure cassia, cinnamon, and ledanum ?”—110—112.

“ What does Ethiopia produce ?”—113, 114.

“ What does Herodotus say respecting the remote boundaries of Europe ?”—115.

“ Who are the Arimaspians, and how do they get their gold ?”—116.

“ What singular account is given of a plain in Asia surrounded by mountains ?”—117.

What act of insolence was Itaphernes guilty of towards Darius ?—118.

How did Darius punish him ?—119.

What anecdote does Herodotus tell of his wife ?

Give an account of the death of Polycrates.
—125.

What circumstances led to it?—120—124.

What became of Orætes?—126—128.

How did Darius procure that he should so be put to death?

Who was Democedes?—125.

How came he at Susa?—131.

On what account was he so noticed by Darius?—129, 130, and 133.

What artifice did Democedes employ to procure his return to his native country?—134.

Did it succeed?

Who were the first Persians that sailed to Greece?—135.

To what place did they go?—136.

How did Democedes escape from them?

Give an account of the manner in which they were treated by the Greeks.—137.

How did they get back to Persia?—138.

Who was Gillus, and what is related of him?

What was the first conquest Darius made after he came to the throne of Persia?—139—141.

What was the cause of his reducing that place?

Who was Syloson?

How had he ingratiated himself with Darius?

Who held the government of Samos after the death of Polycrates?—142.

What proposal did he make to the Samians?

How was it received?

What finally became of Mæandrius?—148.

Who was Lycaretus?—143.

What is related of him?

What was the cause of the dreadful massacre of the Samians after they had expressed their willingness to receive Syloson?—144—149.

During the war against Samos what great city revolted?—150, 151.

How many months was Darius employed in besieging it?—152.

What prodigy happened during the siege?—153.

Describe at length the manner in which Babylon was conquered.—154—158.

B.C. 516. What treatment did the inhabitants receive from Darius?—159.

How did Darius reward Zopyrus?—160.

MELPOMENE.

UPON what pretext did Darius march B.C. 514. against the Scythians?—1.

Of what domestic customs of the Scythians does Herodotus here speak?—2.

“ During the invasion of Asia Minor by the Scythians, what new race sprung up in Scythia?”—1—3.

“ How did the Scythians reduce them to subjection upon their return?”—3, 4.

“ What account do the Scythians give of the origin of their nation?”—5, 6.

“ How many years do they compute from its foundation to the invasion of Darius?”—7.

“ What account do they give of the region beyond them?”

“ What is the history of the origin of the Scythian nation given by the Greeks?”—8—10.

“ Is there no account which Herodotus considers more probable than this?—11, 12.

“ Who was Aristæus, and what marvellous story is told of him ?”—13—15.

“ Enumerate and point out on the map the various tribes of Scythia mentioned by Herodotus.”—16—35.

“ Describe the peculiar customs which he attributes to several of them.”

“ What account do the Delians give of the Hyperboreans ?”—32, 33.

“ What improbable account of Abaris and of the form of the globe does Herodotus mention ?”—36.

“ What is his geographical description of the world ?”—37—41.

“ Point out on the map the countries he mentions.”

“ What does he say respecting the circumnavigation of Libya ?”—42, 43.

“ What does he say respecting Europe ?”—42.

“ How are Libya and Asia joined ?”

“ By whom was a second voyage round Africa undertaken ?—43.

“ How came he to undertake it ?”

“ Did he succeed in getting round ? ”

“ By whom, and by whose direction, was eastern Asia circumnavigated ? ”—44.

“ Who were Libya, Asia, and Europa ? ”—45.

“ What does Herodotus say of the intellectual endowments of the Scythians ? ”—46.

“ What description does he give of their general mode of living ? ”

“ Enumerate and trace on the map the eight Scythian rivers mentioned by Herodotus.”
—47—58.

“ What deities do the Scythians worship, and what religious ceremonies do they observe ? ”
—59—67.

“ How do they treat their enemies that fall in battle ? ”—64.

“ When their king is affected by any malady, what means are taken to restore him to health ? ”—68.

“ In what manner do they treat the false prophets ? ”—69.

“ In what manner do they ratify their oaths ? ”
—70.

“ In what manner do they bury their kings ? ”
—71.

“ What ceremonies are observed at their funerals ? ”—71, 72.

“ Where is their burying place ? ”—71.

“ What ceremonies do they observe at private funerals ? ”—73.

“ What uses do they make of hemp ? ”—74, 75.

“ How do they show their abhorrence of foreign customs ? ”—76.

“ What story have the Peloponnesians concerning Anacharsis ? ”—77.

“ Who was Scyles, and what is related of him ? ”—78—80.

“ What does Herodotus say of the number of the Scythians ? ”—81.

“ What is the only curiosity he observed in the country ? ”—82.

Who dissuaded Darius from making an expedition into Scythia ?—83.

What cruel act is Darius said to have been guilty of towards Œobazus ?—84.

Give the dimensions of the Pontus, Bosphorus, Propontis, and Hellespont, according to Herodotus.—85, 86.

What was the number of Darius's forces ?
—87.

Who constructed the bridge of boats across the Bosphorus ?—87.

How was he rewarded by Darius ?—88.

What other bridge did Darius direct to be constructed ?—89.

What does Herodotus say of the river Tearus ?—90.

What inscription was placed by Darius on its banks ?—91.

What memorial did he leave on the banks of the river Artiscus ?—92.

“ Who are the Getæ ? ”—93.

“ What peculiar opinions and customs does Herodotus mention of that people ? ”

“ Who was Zalmoxis, and what is related of him ? ”—94—96.

What advice did Coes give Darius at the Danube ?—97.

What directions did Darius give in consequence ?—98.

“ What peculiar customs and habits does Herodotus attribute to the various nations whom he mentions ?—99—109.

“ Give an account of the origin of the Sauro-matæ.”—110—117.

What three nations promised to send forces against Darius?—119.

What measures were adopted by the Scythians when Darius commenced his march against them?—120.

What was the first act of hostility which Darius committed in the country of the Scythians?—123.

What plan of operations did the Scythians pursue against Darius?—125.

When Darius sent an ambassador to the Scythians, what answer did he receive?—126, 127.

In what way did the Scythians endeavour to cut off Darius’s retreat?—128.

With what success were the skirmishes attended?

What present did the Scythians send to Darius?—131.

What did he suppose to be the meaning of it?—132.

How was it interpreted by Gohryas?

By what trifling circumstance was Darius convinced of the futility of attempting to conquer the Scythians?—134.

What plan in consequence did he determine to adopt?—135.

Was any part of the bridge at the Danube broken down when Darius returned?—139.

To whom was he indebted for keeping it standing?—137.

Who was it that persuaded the Ionians to comply with the request of the Scythians?—137.

What service did an Egyptian perform for Darius at the Danube?—141.

Trace on the map Darius's march through Scythia.

What said the Scythians to the Ionians when they found that the bridge was not broken down?—142.

What force did Darius leave behind him to subdue Thrace?—143.

“What anecdote is told of Darius and Artabanus, when the former was eating a pomegranate?”—143.

What saying of Megabazus is here recorded?—144.

“Who were the Minyæ, and where did they live?”—145—147.

“ Give an accurate account of the circumstances which brought them to *Lacedæmon*.”

“ Why were they driven from thence ?”

“ Who was *Theras*, and what is related of him ?”—147.

“ Where is *Callista*, and what was it afterwards called ?”

“ Who were the *Ægidæ* ?”—149.

“ Relate at length the two accounts which the *Theræans* and *Cyrenæans* give of *Battus*.”—150—158.

“ How many successors had *Battus* in *Cyrene* ?”—158—163.

“ What were their names ?”

“ By what acts were the reigns of each distinguished ?”

“ Who was *Pheretime* ?”—165, 166.

“ What is related of her ?”

What was the pretended, and what the real, cause of the expedition against *Libya* ?—167.

“ Enumerate the various nations of *Libya* mentioned by *Herodotus*.”—168—199.

“ State the peculiar habits and customs of each.”

How long were the Persians employed in besieging Barce?—200.

By what treacherous act was it at length captured?—201.

How did Pheretime treat the inhabitants?—202.

Give an account of the return of the Persians from the Libyan expedition.—203.

What place was given to the captive Barcæans by Darius?—204.

What was the end of Pheretime?—205.

TERPSICHORE.

WHAT was the first nation which Megabazus conquered?—1, 2.

“ Had they previously suffered in a war with any other people ?”

“ Relate the circumstances of that war.”

“ What is Herodotus’s opinion of the Thracians as to their capability of becoming a powerful nation ?”—3.

“ Of the Thracians in general what customs are worthy of notice ?”—3 and 6—8.

“ What are the peculiar customs of the Trausi and Transcrestonæi ?”—4, 5.

“ What is the name of the people said to live north of Thrace ?”—9.

“ What does Herodotus relate worthy of notice among them ?”

“What fable is related by the Thracians concerning the regions beyond the Danube, and why does Herodotus consider this improbable?”—10.

“Who were Histiaëus and Coes?”—11.

What services had they done Darius²?

How did Darius reward them?

What story does Herodotus tell of two Pæonians?—12, 13.

What were their names?

What becomes of the Pæonian nation?—14, 15.

How do those Pæonians who live on the lake Prasias support themselves?—16.

Who was king of Macedonia at this time?—17.

What became of the seven Persians whom Megabazus sent as ambassadors to him?—18.

Relate all that happened in Amyntas's palace.—18—20.

Was the matter ever investigated by the Persians?—21.

² See B. iv, C. 97 and 137.

How did the affair terminate ?

“ Were the Macedonian kings acknowledged as Greeks ? ”—22.

“ How do you show that ? ”

What does Megabazus advise Darius respecting Histæus ?—23.

On what grounds did he consider such conduct advisable ?

Whither does Darius conduct Histæus, and what reasons does he give for treating him in this manner ?—24.

Who are appointed governors of Sardis and the coast ?—25.

What was the name of the father of the latter, and what do you know of him ?

What places are conquered by Otanes ?—26.

What people made the strongest resistance ?—27.

What reason is assigned for Otanes' subduing them ?

What was the most flourishing town in Ionia at this time ?—28.

Had it been in a state of internal tranquillity ?

By whom had their disputes been settled, and in what manner?—29.

Which was the most flourishing of the Greek isles?—28.

Had Naxos been in a state of tranquillity?—30.

How had the sedition terminated?

By what Greek term are the exiles called?

What means did they take to regain possession of their country?

Who was Aristagoras?

What answer did he make to their request?

What means did he take to raise a force to assist these Naxian exiles?—31.

Had he no other object in subduing Naxos than to restore the exiles?

What force did he receive from Artaphernes?—32.

Whom did Artaphernes appoint commander?

How came it to pass that this force did not succeed in subduing Naxos?—33.

What caused the disagreement between them?

How long did the blockade last?—34.

What was done with the exiles?

How came Aristagoras to meditate a revolt?
—35.

Did he receive any message at this time
which was an additional inducement?

How was this message sent?

Of Aristagoras's friends, who gave his opinion
against a revolt?—36.

What advice did he give after that the revolt
was determined on?

What is Aristagoras's first measure?—37.

To what country does he go for allies?—38.

"Who was king of Sparta at that time?"—
39.

"Whom had he succeeded?"

"What Spartan custom did he infringe, at
whose request, and on what account?"—39, 40.

"Mention what sons he had by his first
wife, and what by his second."—41.

"Whither did Dorieus go, and why did he
leave his country?"—42.

"What command did he receive from the
oracle?"—43.

“ What different story is told of him by the people of Sybaris and Crotona ? ”—44, 45.

“ Where and how did he die ? ”—46.

“ What became of his companions ? ”

“ Who was Philip, and what is related of him ? ”—47.

“ What would probably have been the lot of Dorieus, if he had remained at Sparta ? ”—48. .

What arguments did Aristagoras urge to induce Cleomenes to send him assistance ?—49.

What was it which deterred Cleomenes from doing so ?—50.

What answer did he give to Aristagoras ?

Did Aristagoras use any further inducements ?—51.

Did Cleomenes yield to them ?

Who was Gorgo, and what is related of her ?

“ What is the distance from Sardis to Susa ? ”—52.

“ What countries would a man journeying from Sardis to Susa have to go through, and what rivers would he have to cross ? ”—52—54.

What people did Aristagoras next go to for assistance?—55.

What was the state of Athens at this time?

“Of what family were Harmodius and Aristogiton?”

“In what way had they signalized themselves?”—56.

“Who was he?”

“Who was his brother?”

“With whom had the Gephyreans come into Greece?”—57.

“From what country did they come, and where did they first settle?”

“By whom were they driven out from thence?”

“Where did they then find a home?”

“From what country were letters introduced into Greece?”—58.

“Upon what grounds does Herodotus form such a conjecture?”—59—61.

“What illustrious family were expelled from Athens by the Pisistratidæ?”—62.

“Where did they take up their abode during their exile?”

“ Who were the Amphictyons ? ”

“ What contract did the Alcæonidæ make with the Amphictyons ? ”

“ How did they perform their engagement ? ”

“ What induced them to do so ? ”

“ Did the priestess comply with their wishes ? ”
—63.

“ How succeeded the first attempt which the Lacedæmonians made to restore Athens to liberty ? ”

“ Who commanded the Lacedæmonians ? ”

“ What people sent assistance to the Pisistratidæ ? ”

“ Who commanded the second Lacedæmonian expedition against Athens ? ”—64.

“ Were the Thessalian horse able to make any effectual resistance ? ”

“ Were the Lacedæmonians prepared for supporting a siege ? ”—65.

“ How then did they succeed in expelling the Pisistratidæ ? ”

“ Of what origin were the Pisistratidæ ? ”

“ What parties arose in Athens after their expulsion ? ”—66.

“ What means did Clisthenes take to gain the ascendancy over his rival ?”

[“ Whom did he in this particular imitate ?”
—67 and 69.]

“ Why did Clisthenes alter the names of the Sicyonian tribes ?”—68.

“ By what other acts did he show his hostility to Argos ?”—67.]

“ How did Isagoras endeavour to recover his importance ?”—70.

“ What charge was brought against the Alcæonidæ ?”

“ How were they said to be under pollution ?”—71.

“ What change did Cleomenes and Isagoras endeavour to effect in the government ?”—72.

“ How were they foiled in their attempt ?”

“ To what power did Clisthenes send for aid against Cleomenes ?”—73.

“ What answer was given to the Athenian envoys ?”

“ Against what enemies had Clisthenes now to support a war ?”—74.

“ To what place had the Peloponnesians marched ?”

“ Was there any engagement between the Athenians and Peloponnesians ?”—75.

“ How so ?”

“ What law was passed at Sparta in consequence of this ?”

“ On what different occasions had the Dorians invaded Attica ?”—76.

“ Against whom did the Athenians next direct their arms ?”—77.

“ What was their success ?”

“ Is any mention afterwards made of the four thousand Athenians who were sent to occupy the lands of the Chalcidian Hippobotæ ?”

“ What do you mean by *Ἰσθμιοί* ?”—78.

“ What observation does Herodotus make respecting it ?”

“ What answer did the Pythian give to the Thebans when they consulted the oracle about war with Athens ?”—79.

* See B. vi, C. 100.

“ What was the answer interpreted to mean?”—80.

“ What assistance did the Æginetæ send to the Thebans?”—81.

“ What were they?”

“ Did they afterward send any troops?”

“ Do the Æginetæ and Athenians appear to have been on good terms, or otherwise?”—82.

“ Who were the Epidaurians?”

“ What calamity had befallen them, and how were they instructed to remedy it?”

“ Where did they procure the materials?”

“ Upon what terms did the Athenians supply them with the olive wood?”

“ To what people were the Æginetæ originally subject?”—83.

“ How were they enabled to revolt from their allegiance to them?”

“ What act of plunder did they commit?”

“ What passed between the Epidaurians and Athenians in consequence?”—84.

“ What answer did the Æginetæ make to the Athenians when they demanded the statues?”

“ Did the Athenians eventually succeed in regaining the statues ?”

“ What two stories are told respecting the attempt they made to recover them ?”—85, 86.

“ What alteration did the Athenian women make in their dress at this time, and what gave rise to such a change ?”—87.

“ Did the women of any other people likewise make any alteration in their dress ?”—88.

“ What answer did the oracle give to the Athenians respecting the *Æginetæ* ?”—89.

“ What edifice did the Athenians erect on receiving this communication ?”

“ How were they prevented from immediately prosecuting their revenge on the *Æginetæ* ?”—90.

“ What induced Cleomenes to make war on Athens ?”—90, 91.

“ Whom did he wish to restore ?”

“ Was there any thing in the political constitution of Athens which he wished to alter ?”

“ To what did the Lacedæmonians attribute the growing power of Athens ?”

“ What were their arguments for restoring the *Pisistratidæ* ?”

“ By whom were they answered ?”—92.

“ What was the object of his speech ?”

“ How did he endeavour to show that ?”

“ Who were the Bacchiadæ ?”

“ Who was Eetion ?”

“ Whom did he marry ?”

“ How came he to marry her ?”

“ What response was addressed to him by the oracle ?”

“ Had there been previously any other oracle of the same tendency with this ?”

“ What means did the Bacchiadæ take to prevent what was predicted by the oracle ?”

“ How came it to pass that the child was not destroyed ?”

“ What was his name, and in consequence of what was that name given him ?”

“ Who was his successor ?”

“ Give an account of his embassy to Thrasybulus.”

“ Who was Melissa, and what is related of her ?”

“ Show how Sosicles applied what he had said.”

“ What were the sentiments of the other confederates ?”—93.

“ Whither did Hippias go ?”—94.

“ What other places had been offered to him ?”

[“ At what time did Sigæum come into the possession of the Pisistratidæ ?”

“ To whom did Pisistratus give it ?”

“ Did any people dispute his right ?”

“ Who was Alcæus, and what is related of him ?”—95.

“ By whom was the dispute settled ?”]

“ How did Hippias still exert himself to regain possession of the supreme power at Athens ?”—96.

“ Did Artaphernes undertake to assist him ?”

“ At what period in Athenian history was it that Aristagoras came to Athens for assistance ?”—97¹.

¹ See also Chap. 55, etc.

What arguments did he employ to persuade the Athenians to assist him?

Did he succeed?

What force did they promise him?

To what other people did he send an embassy?—98.

Where were they living at this time?

How did they receive his proposals, and what did they in consequence?

Did any people besides the Athenians lend ships to Aristagoras?—99.

How came they to do so?

Did Aristagoras command this force in person?

B.C. 504. Relate the circumstances of the taking of Sardis.—100, 101.

What river runs through Sardis?—101.

What outrages committed by the Greeks on this occasion were afterwards avenged by the Persians?—102.

What were the motions of the Eretrians and Athenians after Sardis was taken?—102, 103.

What large island joined in the Ionian revolt?—104.

What city in that island refused to join the rest?

On what account did the Cyprians revolt?

What was the conduct of Darius when he heard of the burning of Sardis?—105.

What said he to Histæus?—106.

What answer did Histæus make to the king?

What commission was given to Histæus?—107.

Who commanded the Cyprians?—108.

What means did he take to raise a force against the Persians?—108, 109.

In what order did he draw up his forces?—110.

Who was Artibius, and what is related of him?—111.

How did the engagement both by sea and land terminate?—112, 113.

What became of Onesilus?—113.

What remarkable circumstance occurred respecting him after his death?—114.

What did the oracle direct should be done in consequence ?

What became of the Ionians who were engaged at Cyprus?—115.

Who was Daurises, and what places did he conquer?—116, 117.

Where did the Carians engage with him?—118, 119.

What was the issue of that battle ?

Did the Carians receive any reinforcement?—120.

Were they then more fortunate?—121.

What ultimately became of Daurises and his army ?

Who was Hymeas, and what people did he reduce to subjection?—122.

What places were reduced by Artaphernes and Otanes?—123.

What was Aristagoras's conduct after these losses?—124.

What places of refuge did he propose for himself and his partisans ?

Who was it that dissuaded their going to either of these places?—125.

What advice did he give to Aristagoras?

Whither at length did Aristagoras determine to fly?—126.

What was his end?

ERATO.

WHEN Histiaëus came to Sardis, what difficulty had he to contend with?—1.

What remarkable expression did Artaphernes make use of to him?

What was Histiaëus's conduct when he found he could not fulfil his engagements to Darius?—2.

What answer did he make to the Ionians when they enquired his reasons for setting on foot the Ionian revolt?—3.

Who was Hermippus, and what is related of him?—4.

What treatment did Histiaëus receive from his countrymen?—5.

Whither did he betake himself?

From what countries did the Persians chiefly derive their naval force?—6.

Against what place were the Persians collecting a large force?

What did the Ionians in this emergency?—7.

What conduct did they determine to adopt?

In what order was the Ionian fleet drawn up?
—8.

Of how many ships did the Ionian fleet consist?

Of how many did the Persian?—9.

Did the Persians propose to come to an immediate engagement?

What means did they take to reduce the Ionians?

Did the Ionians listen to the proposals of the expelled tyrants?—10.

Where were they assembled?—11.

Does the Ionian fleet appear to have been well disciplined?

Who was it that instructed the fleet in various manœuvres?—11, 12.

Did the Ionians continue obedient to him?

Who were the first to withdraw from the Ionian confederacy?—13.

Did all their ships withdraw themselves?—14.

Who was their tyrant?—13.

Has Herodotus related any thing respecting Syloson in any other part of his history?—B. iii, C. 39. C. 139—141.

Did any other people withdraw themselves?—14.

What people fought most bravely in defence of their liberty?—15.

What was the issue of the naval engagement?

What was the fate of the Chians that escaped?—16.

What became of Dionysius?—17.

How many years after the revolt was Miletus taken?—18.

Was there any oracle respecting the capture of Miletus?—19.

What was done with the Milesian prisoners?—20.

From what people might the Milesians have expected some commiseration, but were disappointed?—21.

What people acted in a very different manner?

In what did they especially show their regard for the Milesians?

What became of the Samians after the capture of Miletus?—22.

Where were the Zancleans at the time?—23.

Who persuaded the Samians to seize on Zancle?

Who was Hippocrates, and what is related of him?

What was Zancle afterwards called?

Who was Scythes, and what honourable testimony did Darius bear to him?—24.

What favour was shown to the Samians on account of their conduct in the engagement at Lade?—25.

When Histæus heard of the capture of Miletus, whither did he go?—26.

What prodigies happened at Miletus some time before its capture?—27.

Where was Histæus when he was taken prisoner?—28.

How was he saved from being killed by a Persian soldier?—29.

What became of him after he was brought to Sardis?—30.

Was Darius pleased with the conduct of Harpagus and Artaphernes?

What other places besides Miletus did the Persian force subdue?—31—33.

To whom did the Chersonese belong before it was conquered by the Persians?—34.

“ Who were the original inhabitants of the Chersonese ?”

“ By whom were they dispossessed of it ?”

“ What answer did they receive from the oracle at Delphi ?”

“ Did they do as they were directed ?”

“ Who was the person that first offered them hospitality ?”—35.

“ At what period of Athenian history did this occur ?”

“ What particularly induced Miltiades to accompany them ?”

“ Had he been previously distinguished by any exploits ?”—36.

“ Did he fortify any part of the Chersonese ?”

“ Was he enabled to repel the attacks of the surrounding Thracians ?”

“ Who commanded the Lampsacenians to set him at liberty ?”—37.

“ Who succeeds Miltiades as king of the Chersonese ?”—38.

“ What was his fate ?”

“ Had he any son ?”

“ Who was his successor ?”—39.

“ What measures did he take as soon as he arrived in the Chersonese ?”

“ Did he take any steps to secure the friendship of the Thracians ?”

“ In what difficulties was he involved in the third year of his command, and from what people ?”—40.

On what account, and with what force, did he fly from the Chersonese ?—41.

Did all his ships arrive safe ?

What became of Metiochus ?

What regulations did Artaphernes at this time make, which tended to establish the general tranquillity of Ionia ?—42.

Who was appointed to command the first expedition against Greece?—43.

What remarkable arrangement did he make in Ionia?

Against what places was this force ostensibly directed?—44.

Do you think that he would have been satisfied with the reduction of those places?

How did this expedition terminate?—44, 45.

What people were commanded by Darius to give up their ships and pull down their walls?—46.

From what source did they derive their revenue?—47.

What was the form in which the Persians demanded subjection of any people?—48.

Which of the states of Greece complied with what was required of them, and which refused?—49.

What people in particular were accused of betraying the liberties of Greece, and who were their accusers?

What did the Spartans in consequence?—50.

What was the name of that Æginetan who resisted the violent attempts of Cleomenes?

From whom did he receive encouragement to do so?

“ Who were the kings of Sparta at this time?”
—51.

“ Which branch of the royal family was most esteemed?”

“ How came Sparta to have two kings?”—52.

“ Of which branch was Demaratus?”

“ Who was Aristodemus?”

“ To what hero did he trace his origin?”

“ Whom did Aristodemus marry?”

“ From whom was she descended?”

“ What means did the Spartans take to ascertain which of her two sons was the oldest?”

“ Upon whose authority does Herodotus give this account of the royal family of Sparta?”—
53.

“ Is this account generally received throughout Greece?”

“ Up to whom do the Greeks in general trace the Dorian princes?”

“ Who was Perseus’s mother?”

“ Whose daughter was she?”

“ To what country did he belong?”

“ From what country do the Persians say that Perseus originally came ?”—54.

“ What privileges do the Spartan kings enjoy in time of peace, and what in time of war ?”—56, 57.

“ What peculiar powers of judgment do they possess ?”

“ In what customs do the Spartans resemble the Persians ?”—58, 59.

“ In what custom do they resemble the Egyptians ?”—60.

Whilst Cleomenes was at Ægina, what was going on at Sparta ?—61.

“ Who was Ariston ?”

“ How many wives had he ?”

“ By what means did he obtain the wife of Agetus ?”—62.

“ What story is told of her ?”

“ What was her son’s name ?”—63.

“ Where was Ariston at the time this son was born ?”

“ What expression did he make use of on hearing that his wife had a son ?”

“How did Demaratus become odious to Cleomenes?”—64.

Whose assistance did Cleomenes obtain to remove Demaratus?—65.

What reward did Cleomenes promise him in case they succeeded?

What gave rise to the animosity between Leutychides and Demaratus?

What means did the Spartans take to ascertain whether Demaratus was Ariston's son or not?—66.

What answer did the Pythian give them?

Who was Cobon, and what is related of him?

Did Demaratus preside in any inferior office after the loss of his throne?—67.

What insult did he receive in this office, and from whom?

What did Demaratus in consequence?—68.

What answer did his mother make when he adjured her to declare whether he was her son or not?—69.

Whither did he go after this?—70.

How did he escape being seized by those Lacedæmonians who pursued him?

How was he received by Darius ?

What character does Herodotus give of Demaratus ?

Had Leutychides any son ?—71.

Did he succeed to the throne ?

Who then did ?

What relation did he marry ?

Where did Leutychides die ?—72.

How came he there ?

What became of Crius and his partisans ?—73.

Was Cleomenes's treachery to Demaratus ever discovered ?—74.

How did he escape the anger of his countrymen ?

How came they to invite him to return ?—75.

What was the end of Cleomenes ?

To what different causes was this madness attributed by the Athenians, Argives, and Spartans ?—75 and 84.

“ How came Cleomenes to march against Argos ? ”—76.

“ Where did the two armies meet ?”—77.

“ What stratagem did Cleomenes employ ?”—78.

“ What act of treachery was he guilty of ?”—79—81.

“ How came he to march no further ?”

What proceedings were instituted against Cleomenes upon his return from Argos ?—82.

Was he found guilty ?

What disturbance happened at Argos ?—83.

Against whom, and on what account, did the Æginetans make a complaint at Sparta ?—85.

What did Leutychides in consequence ?

Did the Athenians comply ?—86.

What story did Leutychides tell them ?

“ Who was this Glaucus, and for what had he gained a high character ?”

“ Who intrusted a sum of money in his hands ?”

“ How did Glaucus behave when this money was claimed ?”

“ Did he give back the money ?”

“ What reply was made to him by the Pythian priestess ?”

What act of outrage had the Æginetæ been guilty of towards the Athenians?—87.

What good opportunity was now offered for them to revenge themselves on the Æginetæ?—88—90.

How did they lose the opportunity?

What became of Nicodromus and his partisans?—90, 91.

What was the issue of the two sea-fights between the Athenians and Æginetæ?—92, 93.

Why did the Argives refuse to assist the Æginetæ?—92.

How was Darius's animosity against the Athenians kept alive?—94.

Who commanded the second Persian expedition against Greece?

Against what places was it ostensibly directed?

Where did the army rendezvous?—95.

Trace the route of the expedition.

What reasons does Herodotus think they had for taking this course?—96.

What treatment did the Delians experience from Datis and Artaphernes?—97.

At the time this expedition reached Greece, what remarkable circumstance happened to Delos?—98.

What was that circumstance interpreted to portend?

Upon whom did the Persians first commence hostilities?—99.

What assistance did the Eretrians receive from the Athenians?—100.

How came these four thousand Athenians in possession of the Chalcidean territory?

How long did the siege of Eretria last?—101.

Was the place vigorously defended?

By what means was it taken?

How did Darius treat the Eretrian prisoners?

Against what place did the Persians next direct their arms?—102.

By whom were they conducted thither?

How was the Athenian army commanded?—103.

“ Whose son was this Miltiades ?”

“ How had Cimon remarkably distinguished himself, and what treatment did he experience from the Pisistratidæ ?”

“ Where did Miltiades live before he came to Athens ?”

“ What two dangers had he experienced and escaped from before he was appointed to the command of the Athenian forces ?”—104.

Who was Phidippides, and what story is related of him ?—105.

Why did not the Lacedæmonians march immediately to the assistance of the Athenians —106.

What remarkable dream had Hippias before the battle of Marathon, and how was it fulfilled ? —107.

How came the Platæans to give themselves up entirely to the direction of the Athenians ? —108.

Why did not the Lacedæmonians take them under their protection ?

What inconvenience occurred to the Athenian army in consequence of the command being divided between ten generals ?—109.

What was Miltiades' conduct on this occasion, and what measures were accordingly adopted ?—109, 110.

How was the Athenian army drawn up at B.C. 490.
the battle of Marathon?—111.

In what unusual manner did the Athenians
commence the engagement?—112, 113.

To what causes would you attribute the vic-
tory which was gained by them?

What became of Callimachus?—114.

Who was Cynægirus, and what is related of
him?

Whither did the Persian fleet sail after the
defeat at Marathon?—115, 116.

“What story was in consequence spread
abroad to the prejudice of the Alcæonidæ?”

What were the numbers slain on each side
in this engagement?—117.

What happened to Epizelus in the battle?

What remarkable dream had Datis, and
what effect had it on his conduct?—118.

How were the captive Eretrians treated by
Darius?—119.

Did the Lacedæmonians come at all to the
assistance of the Athenians?—120.

“ For what reasons does Herodotus consider the charge against the Alcmaeonidæ to be false?”—121.

“ From whom was the family of the Alcmaeonidæ descended ?”—130, 131.

“ How did he obtain great wealth ?”

“ Who was Agarista, and what is related of her ?”

“ Why did Clisthenes bestow his daughter on Megacles in preference to Hippoclidēs ?”

“ Trace the genealogy of Pericles.”

What expedition did Miltiades undertake after the Persian force had returned to Asia?—132.

What was the real, and what the alleged, cause of his enmity to the Parians?—133.

What story is told of Timo?—134, 135.

What treatment did Miltiades experience from the Athenians after his failure at Paros?—136.

What was the end of Miltiades?

By what means, and from whom, had Miltiades obtained possession of Lemnos?—137—140.

What account does Herodotus give of the Pelasgi?

POLYMNIA.

AFTER Darius heard of the defeat at Mara- B.C. 489.
thon, what were his plans respecting Greece?
—1.

Against what other people also did he purpose to direct his arms?

What dispute arose in his family at this juncture?—2.

How and by whose advice was it settled?—3.

How long after this did Darius live?—4.

What nation did Xerxes propose to subdue first?—5.

How came he to change his intention?—5, 6.

What eminent Greeks resided at this time in Persia, and were unremitting in their exertions to prevail on Xerxes to send an expedition against Greece?

Who was made governor of Egypt, and what was his fate?—7.

State the substance of the speeches of Xerxes, Mardonius, and Artabanus, as to the expediency of sending an army against Greece.—8—12.

How was Artabanus's advice received?—11.

Give an account of the vision which appeared to Xerxes.—12—14.

In consequence of what did Artabanus change his sentiments, and openly approve of the expedition?—15—18.

What other vision appeared to Xerxes?—19.

How long was he employed in assembling his army and collecting provisions?—20.

What is Herodotus's opinion of the greatness of this expedition?—21.

What is the situation of mount Athos?—22.

What measures did Xerxes take to guard against a disaster similar to that which happened to Mardonius?

Who distinguished themselves most by their skill in this work?—23.

Does Herodotus think that this work was absolutely necessary?—24.

Why so?

Trace in the map Xerxes' route to Sardis.
—26, 30, 31.

What story is related of Pythius of Celænæ?
—27—29.

What was Xerxes' first step after his arrival
at Sardis?—32.

How did his army pass over the Hellespont?
—33.

How wide is the Hellespont?—34.

What became of the first bridge?

What rash conduct was Xerxes guilty of in
consequence?—35.

How were the bridges constructed?—36.

What phenomenon occurred whilst the army
was at Abydos?—37.

What act of cruelty was Xerxes guilty of
towards Pythius?—38, 39.

In what order, and in how many days, did the
army pass over the bridge?—40, 41, and 54—56.

Trace its route from Sardis to Abydos.—
42, 43.

What improbable story does Herodotus re-
late of the Scamander?—43.

What people were victorious in the sham fight off Abydos?—44.

What reflection did Xerxes make when he beheld all his forces at Abydos?—45.

State the substance of the conversation which here took place between him and Artabanus.—46—52.

Whither was Artabanus sent?—53.

What prodigies happened whilst the army was marching from Sardis into Greece?—57.

Trace the route of the army from Abydos to Doriscus.—58.

Where is Doriscus?—59.

How did Xerxes number his army?—60.

Of how many souls did the whole force consist?

Enumerate the nations which composed the infantry and cavalry of Xerxes' army, and describe the armour and dress of each.—61—88.

What people supplied ships, and of what number did the fleet consist?—89—96.

What were the names of the principal commanders both by sea and land?—88 and 97, 98.

Who was Artemisia, and what is related of her?—99.

In what manner did Xerxes review his land and naval forces?—100.

What description did Demaratus give of his countrymen to Xerxes?—101—104.

Whom, and as a reward for what services, did Xerxes appoint governor of Doriscus?—105, 106.

Who was Boges, and what is related of him?—107.

Trace Xerxes' march through Thrace and Macedonia.—108—113.

What rivers and lakes were insufficient to supply his army with water?—109 and 127.

Trace the course of the fleet.—121—123.

What superstitious ceremony did Xerxes perform at a place called *ἐννέα ὄδοι*?—114.

What anecdote does Herodotus relate respecting the quantity of provision consumed by the army?—120.

What molestation did the army meet with near the river Echidorus?—125.

Which way did Xerxes march into Thessaly?
—128.

What description does Herodotus give of that country?—129.

What observation is Xerxes said to have made upon Thessaly?—130.

Which among the Grecian nations gave earth and water to Xerxes?—132.

Why did not Xerxes send ambassadors to Athens and Sparta?—133.

How, and in consequence of what, did the Lacedæmonians endeavour to make atonement for that act of treachery?—134.

How were these men treated by Xerxes?—135, 136.

From what circumstance do the Lacedæmonians consider that Talthybius was not appeased by what they had done?—137.

What is Herodotus's opinion on that point?

Against what place was the expedition of Xerxes ostensibly directed?—138.

What honourable testimony does Herodotus bear to the Athenians?—139.

What answer was given to the Athenians from the oracle at Delphi?—140.

Who was Artemisia, and what is related of her?—99.

In what manner did Xerxes review his land and naval forces?—100.

What description did Demaratus give of his countrymen to Xerxes?—101—104.

Whom, and as a reward for what services, did Xerxes appoint governor of Doriscus?—105, 106.

Who was Boges, and what is related of him?—107.

Trace Xerxes' march through Thrace and Macedonia.—108—113.

What rivers and lakes were insufficient to supply his army with water?—109 and 127.

Trace the course of the fleet.—121—123.

What superstitious ceremony did Xerxes perform at a place called *ἐννέα ὁδοί*?—114.

What anecdote does Herodotus relate respecting the quantity of provision consumed by the army?—120.

What molestation did the army meet with near the river Echidorus?—125.

What is the opinion of Herodotus on this subject?—152.

“ Who was Gelon ? ”—153.

“ To what place did his ancestors belong ? ”

“ To what distinction were they raised ? ”

“ Who was Telines, and how did he attain his dignities ? ”

“ How had Gelon signalized himself ? ”—154.

“ How did he become master of Syracuse ? ”—155.

“ To whom did he then give up Gela ? ”—156.

What passed at the interview between Gelon and the Greek ambassadors?—157—161.

With what answer were they finally dismissed?—162.

When Gelon heard that Xerxes had crossed the Hellespont, what were his measures?—163.

Who was Cadmus, and what is related of him?—164.

What reasons do the Sicilians give for Gelon's not assisting the Greeks?—165.

“ Who commanded the Carthaginians ? ”

“ On what celebrated day did the engagement between the Sicilians and Carthaginians take place, and what became of Amilcar ?”—166.

What account do the Carthaginians give of the death of Amilcar ?—167.

What treacherous conduct were the Corcyreans guilty of ?—168.

How were the Cretans dissuaded from joining the allied force of the Greeks ?—169.

“ Where did Minos meet with his death ?”—170.

“ How came he to be in Sicily ?”

“ What became of those Cretans who undertook to avenge his death ?”

“ By whom was Crete peopled when it was left without inhabitants ?”—171.

“ How was the island again desolated, and afterwards repeopled ?”

How came the Thessalians to take part with the Persians ?—172—174.

Describe the topography of Thermopylæ and Artemisium.—176.

Why did the Greeks choose Thermopylæ for the station of their land forces?—175 and 177.

What oracle was delivered to the inhabitants of Delphi at this time?—178.

What induced the Greek navy to fall back from Artemisium to Chalcis?—179—182.

What treatment did the crews of the captured ships meet with from the Persians?—181.

At what number does Herodotus estimate the whole of Xerxes' force collected at Thermopylæ and Sepias?—184—186.

How many men were employed in the fleet?

How many sailors, and how many marines, did each ship contain?

What does Herodotus say of Xerxes' personal appearance?—187.

What was the first loss which this large armament sustained?—188.

Where was the fleet stationed at that time?

What story is told concerning the invocation of Boreas and Orithyia by the Athenians?—189.

How many ships were supposed to have been lost?—190.

Who acquired great riches by collecting the pieces of wreck?—190.

How long did the storm last?—191.

What were the motions of the Greek and Persian fleets in consequence?—192, 193.

How many ships of the Persians fell into the hands of the Athenians, and what illustrious persons were on board of them?—194, 195.

In what direction does Xerxes prosecute his march?—196—201.

What stories are told him about Athamas and the children of Cytissorus?—197.

Describe the situation of Melis, Anticyra, and Trachis; and the course of the rivers Sperchius, Dyrras, Asopus, and Phœnix.—198—200.

Where does Xerxes encamp?—201.

By whom was the Greek force commanded, of what nations was it composed, and of how many men did it consist?—202—204.

Of what family was Leonidas?—204.

How came he to be king of Sparta?—205.

How do you account for Leonidas's being accompanied by so small a number of Spartans?—205, 206.

At whose request did he refuse to return to the Corinthian isthmus, as most of the Peloponnesians advised?—207.

What account did the spy that was sent by Xerxes give of the Greek army?—208.

What conversation took place at this juncture between Xerxes and Demaratus?—209.

B.C. 480. Describe the first attack which the Persians made upon the Greeks, and the issue of it.—210.

By whom and with what success was the second attack made?—211, 212.

How were the Persians at length able to surround the Greeks?—213—218.

On what account does Herodotus think that many of the allies returned home at this crisis?—219, 220.

Who was the seer that attended the Greek army, and what became of him?—221.

Which of the allies determined to remain with Leonidas?—222.

Describe the combat which now took place.—223, 224.

Who was Dieneces, and what is related of him?—226.

Who besides him particularly distinguished themselves at Thermopylæ?—227.

What inscriptions were placed on the monuments of those who fell at Thermopylæ?—228.

How many Greeks survived the conflict, and what became of them afterwards?—229—233.

What was Demaratus's advice to Xerxes after the battle of Thermopylæ?—234—236.

How came Xerxes not to follow it?—236, 237.

What proof did he give of the hatred he bore the Spartan king?—238.

What people in Greece were first made acquainted with Xerxes' intention of invading Greece, and by what means did they learn it?—239.

URANIA.

WHAT nations composed the Greek navy ?
—1.

Who was the chief commander of the combined force ?—2.

How did the Athenians manifest their good sense on this occasion ?—3.

Where was the fleet of the Greeks stationed during the fight at Thermopylæ ?—4.

How did the Eubœans prevail on the Greeks to remain till they had removed their families ?
—4, 5.

What were the motions of the barbarian fleet ?—6, 7.

How did the Greeks become acquainted with their design ?—8.

On what measures did they decide in consequence of this information ?—9.

With what feelings did the sailors of Xerxes come out to meet them?—10.

What was the result of the engagement?—11.

What severe loss did the Persians again sustain at Artemisium, and what is Herodotus's reflection thereupon?—12, 13.

What reinforcement did the Greeks receive at this time, and with what success did they again engage the Persians?—14.

What was the result of the third naval engagement?—15, 16.

What coincidence was there between these engagements and those at Thermopylæ?—15.

Who distinguished themselves most on each side?—17.

What oracle was disregarded by the Eubœans on this occasion?—20.

In what did Themistocles display his sagacity • when the fleet was ordered to sail into the inner seas?—18, 19, and 22.

What was the next movement of the Persians when they heard that the Greeks had abandoned Artemisium?—23.

What foolish vanity was Xerxes guilty of when his sailors landed at Thermopylæ?—24, 25.

Upon enquiring of an Arcadian how the Greeks were employed, what answer did he receive, and what was his reflection thereupon?—26.

Upon what business did the Thessalians send an herald to the Phoceans, and was the proposal accepted?—27—29.

To what does Herodotus attribute the fidelity of the Phoceans to the Greek confederacy?—30.

Whence arose the enmity which existed between the Thessalians and Phoceans?—27, 28.

Did the Phoceans fall victims to the resentment of the Thessalians?—31—33.

What direction did the two divisions of the Persian army respectively take, and what places did they devastate in their march?—34, 35.

- By what prodigies were the Delphians encouraged to defend their town, and how was Delphi saved?—36—39.

Where did the Greek fleet cast anchor?—40.

Where did the inhabitants of Athens seek safety?—41.

Of what nations was the Grecian force composed, and what was the total number of ships?—42, 48.

“ Of what origin were the Athenians, and by what names have they been at various times designated ?”—44.

“ By whom was the title of *Athenians* given them ?”

What passed at the council of war held at Salamis ?—49, 50.

Give an account of the capture of Athens.—51—53.

What induced Herodotus to give an account of Xerxes’ sacrifice in the Acropolis ?—54, 55.

What was Mnesiphilus’s advice to the Greeks at Salamis ?—56, 57.

What heroes did the Greeks invoke to their assistance ?—64.

What interruption did he meet with from Adimantus of Corinth, and what answer did he make ?—59.

What arguments did Themistocles employ to induce the commanders to follow his advice ?—58—63.

What prodigy happened whilst the Persians were in the Thriasian plain ?—65.

From what people did the Persian fleet receive reinforcements?—66.

What advice did Artemisia give Xerxes before the battle of Salamis?—67, 68.

Why did he not follow it?—69.

What were the next movements of the land and naval forces of Xerxes?—70, 71.

“Of how many nations was Peloponnesus composed?”—72.

“Which were the original inhabitants of the country?”

“What were the names of the four other nations, and what parts of Peloponnesus did they respectively inhabit?”—73.


“Which of these nations joined the Greek confederacy?”

Do all the Greek allies appear to have determined to resist the barbarian in the straits of Salamis?—74.

What particular prediction had been given from Bacis?—77.

By whose exertions came it to pass that the engagement took place at Salamis?—75, 76.

What artifice did he employ?



Who gave the Greek commanders intimation of the movements of the enemy?—78—81.

How is it that we do not find him joined with Themistocles in the command of the Athenian force?

What honorable conduct of his is recorded by Herodotus?

How was the information which he had given the Greek commanders confirmed?—82.

To what effect did Themistocles address his men?—83.

What two accounts are given of the commencement of the battle of Salamis?—84.

In what order were the two fleets drawn up? B.C. 480.—85.

Who among the barbarians distinguished themselves most in the engagement, and were rewarded by Xerxes?—85.

To what cause does Herodotus attribute the great loss which the barbarians sustained?—86.

What exploit is recorded of a commander of Artemisia?—87.

What observation is Xerxes said to have made in consequence?—88.

Who among the Greeks distinguished themselves most?—93.

What report was spread to the prejudice of the Corinthians, and was it generally received?—94.

What service did Aristides perform?—95.

Where were the wrecks of the Persian ships cast on shore, and what prophecy was fulfilled thereby?—96.

What stratagem did Xerxes employ to delude the Greeks and secure a retreat?—97.

How did he send despatches to Persia with an account of the defeat?—98.

What does Herodotus say was the predominant feeling among the Persians upon hearing the intelligence?—99.

What conduct after the battle of Salamis did Mardonius recommend to Xerxes?—100.

What was Artemisia's advice, and how was it received by the king?—101—103.

"What countryman was Hermotimus?"—105.

"What severe vengeance did Hermotimus inflict upon the man who had sent him as a present to Xerxes?"—106.

Whither did Xerxes order the fleet to sail after the battle of Salamis?—107.

What mistake did the Persians make?

What measures did Themistocles advise the Greeks to adopt?—108, 109.

What were Eurybiades's arguments against such conduct?

What was the purport of a message which Themistocles sent to Xerxes?—110.

What islands does he reduce to submission?—111—113.

What force was left with Mardonius to subdue Greece?—113.

What answer did he make to the Lacedæmonian who demanded satisfaction for the death of Leonidas?—114.

Trace on the map Xerxes' retreat to the Hellespont.

What became of the splendid chariot of the sun which he had brought in his retinue?—115.

What unnatural action does Herodotus record of the king of the Bisaltæ?—116.

What two accounts are given of Xerxes' passage from Europe into Asia?—117—119.

In what manner is he said to have treated the pilot of the vessel in which he was on board, and on what account did he so treat him?—118.

What presents is Xerxes said to have given to the people of Abdera?—120.

To what deities were offerings presented by the Greeks, and what individuals received rewards for their courage and conduct in the victory which had been gained?—121—125.

What places were besieged and taken by Artabazus?—126, 127.

How was Timoxenus's plot to betray Potidæa discovered?—128.

How was Potidæa saved?—129.

Where did the Persian and Greek navies winter?—130.

By whom was the Grecian fleet commanded, and to what place did it sail?—131.

Why did not the two navies come to an engagement?—132.

What oracles did Mardonius send to consult, and whom did he employ for that purpose?—133.

“Why is no Theban allowed to sleep in the temple of Amphiaraus?”—134.

What story is related of the oracle delivered to Mys?—135.

Whom does Mardonius despatch to Athens?—136.

“ Who was he ?”

“ For how many generations had his family reigned in Macedon ?”—137—139.

“ From what country did they originally come ?”

“ What was the name of the first king of Macedon, and what story is related of him ?”—137.

“ What part of the country did he and his associates first seize upon, and for what was it celebrated ?”—138.

On what business was Alexander sent to Athens?—140.

For what purpose were envoys sent from Sparta at the same time?—141, 142.

What answer did the Athenians give to Alexander and the Lacedæmonians?—143, 144.

CALLIOPE.

WHAT were Mardonius's first movements in the spring?—1.

What advice did the Thebans give Mardonius?—2.

Why did he not follow it?—3.

With what proposition was Murychides sent to Salamis?—4.

Did any of the Athenians advise that a peace should be made with the Persians?—5.

How was this advice received, and what treatment did its author meet with?

How had the Peloponnesians been employed since the battle of Salamis?—7.

Where were the people of Athens at this time?
—6.

What was the purpose of an embassy which they sent to the Lacedæmonians ?

What was the conduct of the Ephori ?—8.

What was the advice of Chileus of Tegea, and to what determination did the Ephori come in consequence ?—9, 10.

By whom was this force commanded, and of how many men did it consist ?—9, 10.

Into what error did the ambassadors fall in consequence of their ignorance of the decision to which the Spartans had come ?—11.

Who gave Mardonius information that the Lacedæmonians had taken the field ?—12.

What were the movements of the Persians in consequence ?—13.

What was the most western point in Greece to which the Persian army penetrated ?—14.

Where did Mardonius form his camp ?—15.

What anecdote of a Persian does Herodotus tell, which he heard from Thersander the Orchomenian ?—16.

What circumstance does he relate respecting the Phoceans ?—17, 18.

Where do the Greek forces encamp?—19.

How did Mardonius endeavour to bring the Greeks down from the hill, and provoke them to an engagement?—20.

What part of the Greek army was most exposed to the enemy's attack?—21.

By whom were they reinforced?

What illustrious Persian fell in this engagement, and how was his death mourned by his countrymen?—22 and 24.

What was the issue of the first skirmish?—23.

What was the second position of the Greek army?—25.

What dispute arose here, and by what arguments did the contending parties respectively maintain their claims?—26, 27.

How was it decided?—28.

How was the Grecian force drawn up, and to what number did the whole amount?—28—30.

How did Mardonius draw up his army, and of how many men was it composed?—31, 32.

“Who was Tisamenus, and what does Herodotus relate of him?”—33.

“What unusual honour had he received from the Spartans, and on what account?”

“What other story similar to this does Herodotus relate?”—34.

What victories did the Spartans obtain under his guidance?—35.

What did the auguries on both sides portend?—36, 37.

Whom did Mardonius employ as soothsayer?—37.

What story is related of him?

What was the advice of Timogenides the Theban to Mardonius?—38.

Was this advice followed, and with what success?—39, 40.

How many days did the two armies remain encamped opposite each other on the banks of the Asopus?—41.

What was Artabazus's advice?

What oracle did Mardonius apply to the Persians, and what argument did he draw therefrom?—42, 43.

How did the Greeks become acquainted with Mardonius's designs?—44, 45.

What different arrangements were made in consequence in the Greek army, and what were the reasons urged for such arrangements?—46.

Did this produce any corresponding alterations in the drawing up of the Persian army?—47.

What challenge did Mardonius send to the Spartans, and was it accepted?—48.

Under what difficulties did the Greek army at this time labour?—49.

What was the third position which the Greeks took when they were obliged to retire from the Gargaphian fountain?—50, 52, and 56.

Who was it that refused to quit his post, although commanded to do so by Pausanias?—53.

Did he persist in his determination?—54, 55, and 57.

What was Mardonius's conduct when he perceived that the Lacedæmonians had decamped?—58.

B.C. 479. How did the battle at Plataea commence?—59.

How were the Athenians prevented from rendering any assistance to the Lacedæmonians?—60, 61.

How long did the Persians maintain the contest with courage?—62, 63.

What was the fate of Mardonius?—63, 64.

What observation does Herodotus make upon the fact, that none of the enemy were slain in the sacred grove of Ceres?—65.

What was the behaviour of Artabazus, and whither did he fly?—66.

How did those Greeks who joined Mardonius behave at the battle of Plataea?—67.

Of what material service were the Bœotians to the Persians in this battle?—68, 69.

Who were the Greeks that first entered the Persian camp?—70.

What part of the barbarian force distinguished themselves most for their courage at Plataea?—71.

What part of the Greek army does Herodotus consider to have displayed the greatest valour, and what are his reasons for such an opinion?

What individuals eminently distinguished themselves at the battle of Plataea?

What is related of Callicrates?—72.

Who was Sophanes, and how did he distinguish himself?—73, 74.

“What service had the Deceleans at some former period performed which proved for ever after of the greatest advantage to them?”

“What other noble action is recorded of Sophanes?”—75.

“What ultimately became of him?”

What story is told of a woman of Cos?—76.

What people came to Plataea too late for the battle?—77.

What did Lampon the Æginetan propose should be done with the body of Mardonius, and how was his proposition received by Pausanias?—78, 79.

In what way did the Æginetans gain great wealth from the spoil that was taken at Plataea?—80.

To what deities were offerings sent, and what gifts were dedicated?—81.

What anecdote does Herodotus relate illustrative of Persian luxury and Lacedæmonian frugality?—82.

What remarkable skull was found by the Plataeans some years after this battle?—83.

What became of the dead body of Mardonius?—84.

In what manner did the Greeks bury their dead?—85.

What place did the Greeks proceed immediately to attack?—86, 87.

Who were Attaginus and Timogenides, and what became of them?—88.

How did Artabazus effect a retreat into Asia?—89.

What sea fight took place on the same day as the battle at Plataea?—90.

What embassy did Leutychides receive whilst the fleet was at Delos, and what answer did he give the ambassadors?—90—92.

“ Who was Euenius, and what story is related of him?—93, 94.

Who was his son, and what is related of him?—92 and 95.

Where is Mycale?—96, 97.

What proposal did Leutychides make to the Ionians, and what measures did the Persians adopt in consequence?—98, 99.

What circumstance tended very much to encourage the Greeks at Mycale?—100.

What singular coincidence does Herodotus mention with regard to the battles of Mycale and Plataea?—101.

Give a description of the battle of Mycale.—102.

How did the Ionians behave?—103, 104.

Who among the Greeks distinguished themselves most in this engagement?—105.

What deliberation took place at Samos respecting the Ionians, and what was the result of it?—106.

“What quarrel took place between Masistes and Artayntes?”—107.

“Who was Xenagoras, what is related of him, and what reward did he receive from Xerxes?”—108.

“Give an account of the disgraceful amour of Xerxes, and of the death of Masistes.”—108—113.

Was the bridge across the Hellespont standing when the Greeks sailed thither?—114.

What places in those parts were reduced by the Greeks?—115.

How was Sestos taken?—116—118.

Who were Artayctes and Œobazus, and what became of them?—119, 120.

What prodigy is said to have happened to one of the Greek soldiers who was guarding the Persian prisoners?—120.

What is related of the grandfather of this Artayctes?—122.

What was Cyrus's answer?

THE END.





١٠

WORKS RECENTLY PUBLISHED
BY
GEORGE BELL, 186, FLEET STREET,
Next St. Dunstan's Church;
AND
A. M A C R E D I E,
11, SOUTH ST. DAVID STREET, EDINBURGH.

In 18mo, cloth, gilt edges, price 2s.

THE FIRST BOOK OF BOTANY,

For Schools and Young Persons, according to the System of Professor
DE CANDOLLE.

BY MRS. LOUDON,

Author of "Instructions in Gardening," &c.

Illustrated with Thirty wood Engravings.

"A very plain and pithy coup d'œil of the leading outlines of Botany; giving those things and those things only, which are necessary to be known by a beginner."—*Spectator*.

"An excellent first book, so good that many will be satisfied with it, and never ask a second."—*Literary Gazette*.

In 8vo, price 8d.

THE YOUNG LADIES' SCHOOL RECORD,

OR REGISTER OF STUDIES AND CONDUCT FOR HALF A YEAR.

For the use of Ladies' Schools and Private Families.

BY A GOVERNESS.

This little work, besides presenting some new features, has a few hints on the distribution of marks for conduct, and on the method adopted by the Authoress with her own pupils. She respectfully recommends it to the notice of all those who are engaged in tuition, having found the adoption of it, productive of the most happy results, in forming the characters and dispositions of those who have been under her care.

Square 18mo, cloth, gilt edges, price 2s. 6d.

THE AMATEUR FLORIST'S ASSISTANT,

In the Selection and Cultivation of popular Annuals; to which is added a descriptive Catalogue of the more tender Perennials used in decorating the Parterre, and a copious List of European ornamental Alpine Plants.

By GEORGE WILLMOTT, Nursery, Lewisham.

"Small, closely printed, cheap, and most useful."—*Loudon's Gardener's Magazine*.

"The work of a well advised practical gardener."—*Literary Gazette*.

"Exceedingly neat, interesting, and useful."—*Harrison's Floricultural Cabinet*.

WORKS RECENTLY PUBLISHED,

AND SOLD BY

GEORGE BELL,

UNIVERSITY BOOKSELLER,

186, FLEET STREET,

Next St. Dunstan's Church.

Second Edition, 18mo, price 3s. 6d.

**AN ANALYSIS OF PALEY'S EVIDENCES
OF CHRISTIANITY,**

WITH EXAMINATION QUESTIONS TO EACH CHAPTER.

And all the Senate House Papers that have been given at the previous
Examinations for the last Two Years.

By THOMAS COWARD, M.A., of Queen's College.

CAMBRIDGE: J. HALL. LONDON: G. BELL.

8vo, boards, price, 5s.

THE POWERS OF THE GREEK TENSES;

And, in connection therewith, the attic usage of the particle "AN."

TO WHICH ARE APPENDED —

A SHORT TREATISE ON GREEK ACCENTUATION.

A First Lesson in PSYCHOLOGY, being Remarks upon a Chapter of
"The New Cratylus," and other Papers.

By F. W. HARPER, M.A., Fellow of St. John's College.

CAMBRIDGE: W. P. GRANT. LONDON: G. BELL.

12mo, boards, price 5s.

LOGICÆ ARTIS COMPENDIUM.

Auctore ROBERTO SANDERSON, Coll: Lincoln: Oxon: quondam socius,
postea Episc. Lincoln:

Editio nova emendata.

OXON: J. ABRAMS. LONDINI: G. BELL.



